Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1921.

The Church and Revival.

THE Evangelical Revival of the eighteenth century was a spiritual awakening with far-reaching results. It was a renascence of religion, of personal religion, having its origin in God the Holy Spirit, and its effect, as at Pentecost, on both the Church and the outside world, in the former through the restoration of backsliders and a general deepening of spiritual life, on the latter by a prevalent conviction of the exceeding sinfulness of Sin and resort to the power of the Crucified Christ alone to deliver from its bondage and penalty. A study of contemporary literature will reveal that the Revival came, silently and swiftly, at just such a time as the present. It was a time for God to work, for men had made void His law. It was a time of forgetfulness of God in social life—the Revival changed many a West End ball-room into a temple for Prayer, just as the humble cottage became a centre of religious inquiry and fervour under the gracious influence of Divine love and power which were abroad in the earth. It was a time when in scattered groups many were seeking by Prayer a re-manifestation of God's omnipotence and over-ruling providence, which found spontaneous response in parts as widely separated as Belfast and New York, London and St. Petersburg.

Once again, judging from recent events in the Eastern Counties, spiritual revival has become manifest, constituting a challenge to the whole Church of Christ, and if reports are trustworthy, once more setting a seal upon the great facts of Evangelical religion, ruin by the Fall, redemption by Christ, and regeneration through the work of the Holy Spirit. There is a sound of going in the tops of the trees, it may be that God is gone forth in gracious outpouring of His Spirit, but we shall do well to "try the spirits whether they are of God," for many false prophets, including well-meaning but misguided Christians, are gone out into the world. The test for the genuine is ever the obscurity of the human agent and the exaltation of Jesus Christ as the power and wisdom of God to meet the needs of sinful men. Reports of spiritual awakening are most cheering. Spiritual revival is the most urgent need of these anxious times, and of the Church and the world generally. We rejoice in plans and projects for forthcoming campaigns of personal Evangelism, in which the World's Evangelical Alliance has given a measure of leadership and will play its central part. Let us assure by Prayer, and intellectual grasp of Evangelical Truth, both in doctrine and practice, consistency of the present and future awakening of the Church and the Churches with balanced judgment and trained knowledge and thought. There have been evidences in past awakenings of the human element, of crude emotions, ephemeral, and even accompanied by exploitation by this or that influence of commercial interests. With such an awakening the Spirit of God has little or no association, and real harm has been done rather than intended good. We speak sympathetically but advisedly. The Church needs Revival, and in quietness and confidence our united Prayer should be, "Wilt Thou not revive us again; that Thy people may rejoice in Thee."

H. M. G.

Notes.

"Creative Christianity."—The Westminster Conference on June 20th to 22nd attracted large audiences and was a success from every standpoint. The meetings have come and gone, but the atmosphere created and the testimonies given linger, and lasting impressions were created. A devotional setting helped the speakers and hearers both, and frequent applause evidenced the expectancy and intensity of the latter. Many correspondents have written expressing thankfulness for the meetings and numerous inquiries have been made concerning the publication of the addresses. We are glad to be able to state that Messrs. Hodder and Stoughton will publish in the autumn a volume containing the addresses under the title "Creative Christianity." We hope there will be a large demand for this volume, and we shall be pleased to receive early intimation from those desiring a copy or copies, although at the time of going to Press the price of same cannot be mentioned. It will probably be 3s. 6d., it may have to be 5s. In the meantime individual responsibility to further the cause of Truth and Love is one of the lessons learned. Some striking words fell from the lips of Lord Hugh Cecil, who presided over the closing session of the Conference. He said: "Every Christian is a trustee and guardian of the Faith; an estimate will be formed by what he says, and still more, perhaps, by what he does, of the truth of his religion; and perhaps the greatest of all our responsibilities is the degree in which Christianity suffers at our hands, the degree in which, by our failure to attain to the standard we preach, we discredit the faith that we profess." These are words for serious reflection and bring home to each one of us the fact that "creative Christianity" while based upon the "faith once delivered unto the saints" requires not only the Word from God, but a walk with God, in the clothing of Love, which is the bond of perfectness.

Sir Andrew Wingate, K.C.I.E.—Perhaps many of those who listened to Sir Andrew Wingate's address from the Chair at the opening meeting of the Westminster Conference were unaware that he was leaving the next day for an extended sojourn in Switzerland. For more than twenty years Sir Andrew has given untiring service to the Church of Christ, and the prolonged rest he is taking is really the first during the long period referred to. His absence will create a serious gap in the work of many Societies, and his absence from the Chair at the regular meetings of the Executive Council of the Alliance will be regretted by all, but it is only temporary, and in company with others we shall look forward to his return renewed in vigour both of body and mind. In the meantime the prayers of many will follow both him and Lady Wingate, who has accompanied him. We are glad to be able to reproduce the burning words which fell from Sir Andrew's lips at the opening meeting of the Westminster Conference referred to, they should be read and published everywhere:

"The reason for this Conference being called together is, as you have seen from the programme, that there has been a shaking of faith in many minds recently. There has been unrest in the physical world, in the industrial world and in the political world; and it is not altogether surprising that there is unrest, too, in the Christian community. It is not a surprising thing that some of us, by reason of the great events which have taken place, have been called upon to examine our faith and the fundamental truths upon which we are standing, and inquire whether we really hold them and believe them to the saving of our souls. There have been many things shaken since I was a boy, and amongst them quite recently the Newtonian theory, upon which we were all so firmly based that our scientists did not dream of looking into it. But Mr. Einstein has come along and has shown us that there is still a great deal to learn; and one fact he has brought out intellectually, which I think all Christians were quite aware of—that all things go round in circles, and from that great truth is deduced the fact that space is limited. There is no such thing as a straight line and a star rushing along to infinity. Space is limited and everything goes in curves. I wonder if something of that was known to the Greeks, since we now know that their architecture owes its beauty to the curves. They also did not deal in straight lines as we do in our buildings. I do not suppose that our want of complete knowledge inconveniences the stars at all, but it certainly altered our views, and now we have to change.

"In the same way, when I was a boy, there was one great authority of Political Economy, a great apostle, John Stuart Mill. I am not in the least surprised that the working classes of this country are inbued with the most deep-rooted suspicion of all owners, and employers, and companies, and governments, if they have studied John Stuart Mill's Political Economy, based upon the grossest selfishness of treating human beings as mere machinery for the production of wealth. I am not astonished that Marxism has occupied the field. That mistaken view of economics has damaged us very seriously. It has been the cause, as I think, of all our labour unrest and much of the ill-will between class and class. We have got rid of slavery; we have got to get rid of that view of political economy.

"And now we come to another great accepted

doctrine, and that is, Evolution. I am not going to trouble you to-night with things that I myself do not understand. But one thing I know, and that is, that what the Bible says is absolutely true, and if all the scientists in the world were on one side, and the Bible on the other, I stand by the Bible until facts bring the scientists to their senses. Then we are told to-day with great emphasis—I believe it is a thoroughly accepted doctrine—that we are descended from a peculiar variety of ape, who himself was descended from, no doubt, previous varieties. To my mind, there is one clear answer to that assertion, and that is, that the Bible states the genealogy of our Lord and Saviour Jesus Christ, and that genealogy winds up with this astounding fact—and I trust you will all tie it up in your memories with your science—that that genealogy ends up with these words: "And Adam was"—not the son of an ape, but—"*the son of God.*" If you break that, there is no Christ. That is the rock upon which we stand.

Where are all these "assured results" of what we call Higher Criticism? I do not know any country in which these results were more certain and more generally and wholeheartedly accepted than in Germany. But judgment has come along, and the German nation to-day has lost its place in the world, and we can only pray that they will sorrow with a godly repentance. I believe it will come. Are we going to take that lesson? I raise this question because we are assembled here to-night to know whether we believe, or whether we disbelieve, the Bible. You cannot take a part of it. If a witness comes into court and is detected in a falsity, a cloud is over his whole testimony. He can be corroborated by the testimony of others, but he himself can corroborate nobody—his credence is lost. And if once we begin to say that we can take one part of the Bible as true, and discredit other parts, we place the Bible in the position of a discredited witness. There is no man whom we can trust to get up and tell us which part of the Bible we are to accept literally, and which part of the Bible we are to take just as much of as we please. So let us be quite clear as to what the Bible in its main feature has taught us.

"What are the fundamental facts of the Old and New Testaments? To my mind, and as a layman, the Old Testament contains one great outstanding lesson—that God is Jehovah. Prophet after prophet, all through, emphasised that lesson, that God has worked His wonders that man might know that God is Jehovah, and that He is a Person capable of being known by man. God is the Spirit, but Jehovah is the Person. The New Testament was written that we might know that Jesus is the Christ. That is why the apostles so continually repeat 'Jesus Christ'—not 'Jesus' only, but 'Jesus Christ.' And who is the Christ? The Christ is Jehovah, and it is because of that coupling together of the personal name of God with the original title of God that we get that reduplication of names, as it were, in the Old Testament. I believe it will be found, as inquiry progresses, that there is a deep reason behind, there is a connection between God and Jehovah that has to be explained. There is the element of the Trinity that has to be explained; and there is in the Old Testament a Jehovah God and Jehovah Man coming in the manhood of Christ. There is the dual Son of God and Son of man in the Old Testament as well, and when the Spirit leads man to inquire how all that is woven into the Old Testament, we are kept aware—certainly through the veil, but aware—of these deep truths that were going to be cleared up in the Old Testament.

"When we come to the New Testament there is Jesus the Man. But there is Jesus the God; and, just as you have in the Old Testament, 'God Jehovah' written together, so you have in the New 'Jesus the Christ,' because there is that dual element. And as we recognise Him we believe that Jesus has come in our flesh, human flesh, flesh created by God himself, as when He created man. He came and assumed that human flesh, and He has won the way through the grave for everyone of us who believe in Him to eternal life. It is the resurrection from the dead not only of our spirits, but of our bodies, which is the great hope and great joy of our Christian life. Therefore, brothers and sisters, let us go forth from this Conference with a living Saviour, in whom we believe that He is Lord God Almighty, that He spoke to Adam, and to everyone of the patriarchs, and to everyone of the prophets, and that He has never altered and has never emptied Himself of His Godhead. He never could do it. He was God when He took flesh, and He remained God, and He was God when He passed through the grave. Therefore let us be quite sure as to Him on whom we stand and who is the Rock of our salvation. These words may seem to you very ordinary, just what we all of us believe; but in these days we require those who will sound out the message, because there are many who are going about putting doubts into the ears of our young people."

Good News from Esthonia.—We have most encouraging news from Mr. Adam Podin, our Agent in Esthonia. Writing from Kegel he says:

"This month has been a very busy one. I wrote to you that we have a revival in our land, so our time was given to help in various ways to lead the souls nearer to Him.

"I wrote to you about the journey to a town Walk. The Lord did most wonderful work there. It was a hard work, six meetings in three languages in a day, where the largest room in that town was full packed on each meeting. The Lord saved souls every day, and to Him be the glory!

"Then we had a real Alliance Conference in Reval from May 16th to 18th. I wish you could have been there! The Spirit overruled most wondrously. Baptists, Methodists, Lutheran ministers (real evangelical), Moravians, all joined in one large Conference, all preached one Christ and

worshipped in one Spirit. The meeting-place was the largest church of our Free Churches, but could not give more room than for 3,000. Many had to stay outside. The themes were:

EVANGELICAL ALLIANCE OR UNION OF CHRISTIANS.

"1. Under the picture of 'The true vine with its branches' (John xv.).

"2. True Alliance under the picture of body and its members (1 Cor. xii. 12).

"3. True Alliance under the picture of husband and wife (Eph. v. 22–23).

"4. What is the true Alliance? (Eph. iv. 1–6).

"The Lord gave much wisdom and power, and one could realise the working of the Holy Spirit. Delegates had come from forty-seven separate districts, each one giving some report of his sphere of work. Each one expressed the wish and holy desire to keep the unity of the Spirit. At the close of the Alliance Conference we had a Conference for Christian workers again from all denominations. As the visitors were so many, and they had some singing choirs of 150 persons, each place seemed too small. The Lutheran greatest churches were opened, and 7,000 persons filled the old, old historical building. Baptist, Methodist, and other brethren preached for the first time from the pulpit the pure Gospel. From the choir with brass band you could hear the best hymns! These churches were looked upon as too holy for any other man to preach than only Lutheran pastors, but as they did not preach the Gospel, but instead of this they gave some human tradition, the Lord honoured the oppressed and opened the doors. Three of such buildings were used in these days to preach the Gospel from laymen. . . .

"I returned only yesterday from visiting again my poor lepers. Again I wish that you or some of the dear English Christian friends could have been with me. It is too much for me to accept such an honour and see the expression of love and thankfulness. Allow me to describe this my last visit to one of the leper Asylums. As the Asylum is some forty to fifty miles away and there is no other way to reach it than with a coachman, and such is scarcely to be got in these days for such a long distance. (I had sent them several times help and corresponded with them.) But where there is a real will and wish the Lord opens the way. One day comes to me one of my church members and offered to bring me down to the lepers and offered himself as a coachman (driver). As we neared the Asylum, perhaps half a mile still to drive, I asked my friend, 'Can you see the huge crowd on the street? Yes! What are they doing on the street near the Asylum?' It was a mystery at the time. As we were nearing the place suddenly they all disappeared; only one man stayed on, and this was the dear Dr. Kupffer. He received us with such a love and joy, but hesitated somehow at the entrance of the gate. After a few minutes we entered through the gate leading to the front door. There suddenly another gate was opened, and a leper choir saluted me with one of the sweetest hymns of your hymn-book. Have you heard a concert of some forty to fifty lepers? I think you have not heard. After finishing their singing I saluted them and spoke some comforting words to them, and promised to see them as soon as I had changed my clothes. At three o'clock I arranged a meeting on the ground outside the house. At the appointed time all that could be brought out were present. For my text I had the 23rd Psalm, through which I showed the tranquil position of a blood-bought sheep of the great Shepherd. It was a meeting blessed by God and enjoyed by the poor lepers. Afterwards I gave the greetings from the English friends that had contributed such kind gifts for them as rice, clothes, wool socks, shoes, bread, and needles. They asked me with tears to thank the English friends that have been used by God to be the first ones to cheer them up just in the most critical time. After the meeting I tried the candidate that wished to be baptised, and found that she was not only sound in doctrinal points, but really born again, and all the head persons in the Asylum gave a good witness. . . .

"Afterwards I gave them the clothes and other articles that had been contributed by the dear Christian friends in England. How thankful they were for the large quantity of rice; they had been very poor off, so the gift came in the right time. They thanked and blessed the givers with tears. So I would give all the thanks, or some of it, over to you and to the friends of the Alliance and others, as it is really touching, and whenever the words will suit and be in right place it will be for this, as they are sick like in prison, hungry and half-naked, and now through these gifts their needs were supplied. Matt. xxv. 35–36. The answer will be '*inasmuch*.'

"As we have full Religious Freedom as never before in our land, and the revival is all over, so we have much to do. Two weeks ago in one place we baptised twenty-one souls, and so it goes all the time.

"I send you a postcard of my broken house. For weeks we were with our belongings in our house with no roof at all. The Lord heard our prayers and did not send one shower of rain on us till the new roof was made, but as soon as the roof was over our house He gave beautiful rain. Praise Him.

"The Christians at the Alliance Meetings, over three thousand souls, after I had explained of the great work of the Evangelical Alliance, lifted up their hands and sent their Christian love and greetings to the Evangelical Alliance."

ADAM PODIN.

The Malta Mission.—We have equally good news from Malta, both Mr. Falzon and Mr. Maggi forwarding encouraging reports of their difficult work. Mr. Falzon is now settled in his new home, and his latest report, received as we are going to press, tells of definite conversions and a steady flow of inquirers concerning the way of Peace through the blood of Christ. We extract the following paragraphs from the report referred to:

"During the month of March twenty-three persons called at my house to inquire about religion

and to hear the Good Tidings. During April came only fifteen. Some of them came for the first time, some had come before. Generally they come one by one, or two by two. Sometimes they are three or four, or five that come together, but never were more than five. Those who come merely for curiosity they generally use to open a discussion, which, thank God, always ends in favour of the Gospel; they confess that my replies satisfy them. If they do not receive the Word at once, they begin to think seriously about it; then, if they return again, which often happens, they receive it and begin to love it and to take great interest in it. Those who come heavily loaded by doubts and fears generally return again, showing deeper interest for the Word every time they come. They grasp the Gospel little by little, or step by step; they always mount up the Calvary Hill. At length they shall surely reach the top and find themselves face to face with the Cross of their Saviour.

"Let us pray for such sincere Truth-seekers, for they are our best hope, and surely our joy and crown. They need our most earnest prayers, because of the many difficulties, obstacles, hindrances, and persecutions of the most terrible foes.

"Besides the evangelisation at my own home, I had also several opportunities to speak of Christ's salvation outside home. I think I could number about twenty persons with whom I have had nice and interesting talks, to whom I have also offered gospels and tracts, which they received with thankfulness and pleasure. I should like to remind you that I am reporting you what we call successful work, because it often happens that I meet some people who instead of receiving the Word they refuse it with scorn; and I meet also with several others who, while they treat me friendly, they pity me as if I were an heretic, and call my conversion to the Gospel "a bad moment" In vain I try to persuade such people of their wrong idea, because they remain obstinate in their opinion and refuse to hear further.

"Let us therefore rejoice in His marvellous doings and praise Him without ceasing, asking Him continually for further blessings, for showers of blessings.

"'Now unto him that is able to do exceeding abundantly above all that we ask or think. . . . Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.'

"JOHN FALZON."

Faith and Finance.—The following paragraph has appeared recently in several religious papers, and we reprint it in the earnest hope that our readers everywhere will make the present shortage of funds a matter of Prayer to God. The Alliance is not alone in the existing need of faith and courage in this connection. During the next few weeks, when many will be seeking rest and change, important work will still be in progress, and the Council will be greatly cheered if the receipts manifest the help so urgently needed.

"Mr. H. Martyn Gooch, General Secretary of the World's Evangelical Alliance (19, Russell Square, W.C.1) writes to us as follows: 'We have never been more encouraged in results from the practical work of the Alliance than at the present time, and the fact of its existence to promote Christian Unity on the Scriptural basis of Truth and Love is daily claiming the resources of the Alliance in practical work both at home and abroad. The recent Westminster Conference for the re-affirmation of Fundamental Truths has confirmed the faith of many Christian workers, and aroused others to the need for standing foursquare to the great vital facts of Christianity and the setting forth of them as the only power of God in Christ to save lost souls. Correspondence from all parts of the country, and from abroad, expresses gratitude for the lead of the Evangelical Alliance in this connection. The work of the foreign Agents of the Alliance is also particularly encouraging. In answer to prayer difficulties are being removed, and the stone wall of Roman Catholic prejudice to the open Bible and the Gospel of Christ is being broken down. In Malta the situation is most encouraging; daily the Maltese are inquiring for the Scriptures and asking for guidance in interpreting them in their evangelical meaning. From Mr. Adam Podin in Esthonia stirring reports are coming to hand, thousands assembling in Lutheran and Free Churches to hear the Gospel preached, the churches being thrown open, as there is no hall large enough to hold the many who desire to come together in response to the mighty power of the Spirit of God. In Europe, particularly in South Eastern Europe, there are evidences of similar revival of spiritual intensity, the Council of the Evangelical Alliance are appealed to for deputations; Denmark, Czecho-Slovakia, Transylvania and other parts occupying close attention in this connection. The great difficulty and handicap is finance, and while the summer months of August and September are always a difficult period in regard to receipts for the home and foreign work of the Alliance, this year we are unusually anxious, and urgently need immediate gifts and the prayers of all that God, Who has so evidently guided and blessed the work of seventy-five years' service since the Evangelical Alliance was formed, will touch the hearts of many to forward special gifts at this critical time, so that the work may not be hindered.'"

The Challenge of the Situation.*

By The MASTER of KINNAIRD.

THOSE of us who were fortunate enough to be here last night listened with great interest to the two speeches from the Dean of Canterbury and the Rev. D. M. Panton. Particularly, from a man of such long experience as the Dean of Canterbury, it was interesting to hear how Science and Archæology have confirmed what he called our reasonable belief in the Scriptures as the Word of God. Then we heard from Mr. Panton of the doctrine of the Fall of man, and of the story of Redemption that God has provided for man—one of the fundamental Truths of Divine revelation. We all felt, I am sure, how convincingly he spoke on the subject. I look forward with considerable interest to this and the following meetings, when we come in closer touch with our subject of "Creative Christianity." It is here, I think, that Christ has a message for us and for this generation. It is because the popular mind has gone away from Christ and from Christianity that we are holding these meetings.

The immediate title of our meeting this afternoon is "The Challenge of the Situation." What is the situation as we find it to-day? It is one of great difficulty and of great danger, and many men are disappointed and disillusioned. It is *the* problem of our twentieth century civilisation. What is the solution that we have of this problem? Different nations have tried different solutions. We have heard of the "gospel of might," that "might is right," and God has laid low the armed might of Germany. The Gospel of Bolshevism has also been tried, and we cannot say that God has prospered Bolshevism. It seems to have brought, instead of peace on earth, annihilation. Some have tried Sinn Fein, which means "Ourselves alone," not a Christian ideal, and all we can say is, "God help Ireland!" It is a strange thing that so-called Christian countries have tried these various experiments, but they have not tried Christianity. It is not that Christianity has failed; it is that it has been given up.

Has Christianity any message for us in the present day, in 1921? I think it is on the answer to this question that the future of this country, which we love so much, depends. It is because we believe that Christianity has a way out of our difficulties that we are not without hope. It is because there is a danger that we are giving up Christianity that we have called these meetings. Why do we believe in Christianity? Because Christianity gives us a power that is outside ourselves, a power to *transform*. It is, as Mr. Panton pointed out last night, because Christ has provided salvation—I think he said *potential* salvation—for every man, that we have hope. Christianity can transform our individual life, and through that can transform our national life; and so it is the solution of our national difficulties, our industrial difficulties, our Parliamentary difficulties. Christianity gives us a new, and the true, value of things; its teaches us to look at things from the true point of view; it teaches us that "homes fit for heroes" are a great thing, but homes fit for Jesus Christ are a still greater thing. Christianity teaches us that rights are very great things, but that duties are still more important. It is because we believe in Christ that we believe Christianity will get us out of our difficulties—not necessarily Christianity in the old organised forms in which we knew it. We have to-day a vision of a new united fellowship of Christianity, and if we with absolute sincerity seek Christ as a present reality, and apply the principles that He taught, I believe that only so will we get out of our difficulties. I pray that God may give this generation the grace to do something to make the Kingdom of Great Britain more like the Kingdom of Christ.

*Address given from the Chair at the Westminster Conference on Tuesday afternoon, June 21st, 1921.

The Basis of Christian Conviction.*

By LORD HUGH CECIL, P.C., M.P.

THE main topic with which the meeting is concerned is the topic, "The Basis of Conviction," and the few observations I am going to make will be addressed to that theme. If I were asked—as we are sometimes asked—How should a person, honestly desirous of inquiring into truth—how should he approach the problem, Is Christianity true? Upon what basis, supposing he desired to become a Christian, should he begin to found the edifice of his faith?—I would always advise the inquirer to begin with a study of Christianity as it actually is, to open his eyes and look at Christianity as it is amongst ourselves through-

*Address delivered from the Chair at the Westminster Conference on June 22nd, 1921.

out Christendom. No doubt, that may seem an audacious invitation for an apologist. It may seem that Christianity studied throughout the world is very disappointing in comparison with the claims that seem to be made on behalf of it, both by many preachers to-day and by the original revelation of it in the New Testament. The claim for it is set so high, it might be said, and after all, it is very faulty as carried out.

Nevertheless, no one can look at Christians without, at least, getting as far as this—that there is some great spiritual and mental motive operating upon them; no doubt, operating with very various degrees of effect, and with much less effect than we should desire or perhaps anticipate. But quite visibly something is happening to them all. Their lives are not the lives of those who have never heard of Christianity. Something is at work; and the inquirer going on with his investigation and asking individual Christians what their religion meant to them, what the motive of it was, what they supposed or believed about it, would find that there was a curious similarity in the main answers he would receive from persons of all sorts of different schools of thought or ecclesiastical organisations. Even from all sorts of different personal temperaments he would find that the dry, common-sense man, and the very emotional man, and the very old-fashioned man, and the man ready to adopt any new ideas, would all be Christians, and would tell him much the same thing about their personal Christian experience, if they could get on to talk about such topics at all. He would find that they said much the same sort of things about prayer, about public worship, about Holy Communion. I do not mean that their theological statements would be the same, because we know they would often be different. I am speaking of their personal experience. The inquirer would find that they all, when they got to the bottom of it, claimed to be in relation to the unknown, that they all claimed to know, by something much closer than tradition, and much more intimate than study, the person of our Lord Jesus Christ. Some would seem to have just glimpses of Him, others would seem to have got closer to Him, to be, as it were, among the circle of His friends, and others would live in a more intimate companionship still. But Christians of all sorts of temperaments, and of all sorts of theological beliefs, would claim to be in relation to our Lord Jesus Christ, Who, if He were what we believe Him to have been, must be supposed to have taught nineteen hundred years ago like no other human being.

The inquirer, pursuing from that beginning his inquiry, would go on to find out that just what all people knew, say, in the twentieth century all over Christendom, in substance, they have always said, is to be found in devotional works written by persons of different points of view, but all in this respect much the same—that whether you met with some priest of the Eastern Orthodox Church, or some Puritan Divine of the seventeenth century, or some Roman Catholic mystic, you would always find much the same claim, the claim of living in the society of our Lord and being, as it were, known to Him.

Then the inquirer will ask himself whether this, widespread impression found among such different people, found over such a wide field both of space and time, is, or is not, a delusion. Naturally he will address himself to explain this indisputable phenomenon, as I think it is, by the ordinary course of Christian evidences and philosophical considerations and the like. But I am persuaded that if the inquirer begins by observing what Christians are, and what they claim from personal experience to be, he will not embark upon his more formal evidential investigations without a strong proposition in favour of the Christian answer to the problem. Because, in all reason and common sense, there is a great presumption against believing that large numbers of human beings of various temperaments, of various mental habits, of various theological beliefs, living in different ages, widely separated in civilisation and mental culture, should all be under one similar, if not identical, impression, and that impression after all a delusion, some figment of the devout imagination. There is, I think, a great presumption against that, if those who approach the problem of Christian evidences by this preliminary investigation into Christianity, as it may be seen and found among Christians, and into the spiritual experience that they will all, in one form or another, claim to have had, if they are Christians—I think the man who does it in that way is far more likely to give a favourable answer than those who turn into their library or study and reach down their works of Christian evidences and apologetics. So I would have people look at the problem by that method.

What I have said should give us all one serious reflection—that every Christian is a trustee and guardian of the Faith; that an estimate will be formed by what he says, and still more perhaps by what he does, of the truth of his religion; and that perhaps the greatest of all our responsibilities is the degree in which Christianity suffers at our hands, the degree in which, by our failure to attain to the standard we preach, we discredit the Faith that we profess.

AN ECHO OF THE 75th ANNUAL MEETING.

"The Evangelical Alliance has always stood four-square against all the winds of error." — SIR. A. WINGATE, CHAIRMAN.

Sea-beaten Rock! 'gainst which the wave
Dashes in vain and broken dies,
Within thy strength a parable
Of the well-tried Alliance lies:
Let the tide thunder at thy feet,
Its billows soon must beat retreat.

The "Gospel of the Grace of God"
Need never fear attacks of foes;
Firmer is seen the Truth Divine
The louder opposition grows:
Let the shrill voice of Error roar,
Unmoved remains Truth's rock-like shore.

Because the Word is from the Lord,
And will from age to age endure;
Because men spake, as Spirit-moved,
Promises and predictions sure;
Because God will not change nor lie,
The Truth lives on unshakenly.

Therefore let those who love God's Word,
Though differing in their Church's name,
Round the Alliance standard meet,
One in their Faith, one in their Aim;
Four-square, against the stormy blast
Of subtlest errors, standing fast!—*William Olney.*

Common Prayer.

Faith is the substance of things asked for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE PRAISE—

For signs of spiritual awakenment and revival at home and abroad.
For the Church's realisation of her duty in regard to personal evangelism.
That the possibilities of Prayer remain unchanged, and for notable evidences of response to world-wide petitions.

LET US PRAY—

That the work of all home and foreign Missions, with their Missionary boards and individual workers, may increasingly realise the Unity of the Spirit, and the blessing which flows from fellowship and co-operation.

That all organisation in the Church may wait upon spiritual efficiency and fulfil the plans and purposes of God in Christ.

That the witness of the Church in political and social life may commend the Gospel of Christ and help towards the fulfilment of the Prayer "Thy Kingdom come."

For all workers and friends of the World's Evangelical Alliance, in all lands, that there may be increasing realisation of the importance of combining Truth with Love, and that the urgent financial needs of the Alliance may be made a more individual and immediate interest.

For all Agents of the Alliance in foreign parts, especially in Malta, Esthonia, Russia and South-Eastern Europe.

For Ireland and a successful issue from the present efforts for a settlement of her political unrest.

Evolution.

By D. M. PANTON, B.A.

Two statements of the origin of life (and especially human life) on earth, and two only, are before the world to-day. The Scripture says: "The Lord God formed man *of the dust of the ground*"—not out of previously existing forms of life; nor can the dust of the ground mean animals, since all animals are named in the passage (ver. 19) as themselves created, nearly simultaneously, out of the ground—"and breathed into his nostrils the breath of life, and man *became*"—for the first time, as the still lifeless body was breathed upon by God—"a living soul" (Gen. ii. 7); "IN THE IMAGE OF GOD created He"—not through the image of the beast evolved He—"them" (Gen. i. 27). "And *out of the ground* the Lord God formed *every* beast of the field, and every fowl of the air" (Gen. ii. 19).

The alternative statement of the origin of life on the earth is that of Evolution, a theory now almost universally held. It is conjectured that all life sprang, in remote ages, out of dead matter, without the hand of a Creator; the lower forms of life then gave birth, through countless ages, to the higher forms of life; until, by its own inherent evolving power, nature reached its crowning evolution, Man.*

Now we are met on the threshold by an arresting and thought provoking fact. Evolution itself frankly confesses that it is false if the world is the age men have always supposed it, and which has in its favour all actual historic data. Darwin demands 300,000,000 of years since the latter part of the Secondary Period, which thus involves a demand of no less than 1,800,000,000 years for the age of life upon earth. But Geological Science admits no such enormous age even for the earth itself; Lord Kelvin asserts that more than 100,000,000 years is impossible. Thus if human life has existed for no more than the five or six thousand years of *known* history, the Evolutionist is the first to say that his theory is pure myth.

Nor is the traditional age of man on earth, together with the fauna and flora that accompany man—as distinct from the untold ages of animal life disclosed by the rocks, extinct before the gigantic cataclysm indicated by Gen. i. 2—discountenanced by science. For if (as is probable) the Glacial Epoch corresponds with the profound disorder into which the primæval world had lapsed on the threshold of the creation of man, we are brought within actual range of historic fact. In the words of a professor of mathematics, Dr H. W. Morris: "At the present time the earth is, in winter, in that part of her orbit where she is *nearest* to the sun—nearer by about three millions of miles than in summer; and this greater proximity to the sun, in winter, renders this season now comparatively mild. But it happens that in about every 10,000 years her winters, in the northern hemisphere, occur when she is in that part of her orbit where she is at her *greatest distance* from the sun; then, those winters are of extreme and arctic severity—in fact are prolonged one into the other, and become continuous and form a Glacial Period." That is, the Glacial Epoch occurred less than ten thousand years ago.

So also Geology reinforces Astronomy in bringing the age of human life on earth within the traditional limits. Sir J. W. Dawson says: "The elaborate and careful observations of Dr. Andrews on the raised beeches of Lake Michigan—observations of a much more precise character than any which, in so far as I know, have been made of such deposits in Europe—enable him to calculate the time which has elapsed since North America rose out of the waters of the Glacial Period as between 5,500 and 7,000 years." "In the Post-Glacial Era," Professor Dawson adds, "there was a re-elevation of the continents, and a restoration of a milder temperature. *No trace of human remains or implements belonging to a period earlier than this has been detected.*"

But, apart from the antiquity of man, there are three facts, facts which none will deny, that are fatal to Evolution; and the first is that *transmutation of species has never occurred*: in the whole ream of nature no example has ever been discovered of the change of one species into another. In all the fossil deposits of the rocks, where long epochs are recorded in stone, not a single example of transmutation of species has ever been found, nor a single fact leading to the conclusion that such an evolved species has ever existed. The intermingling of species invariably produces hybrids, which are as invariably sterile. Thousands of species have lived alongside man for thousands—Evolutionists say for thousands of millions—of years; yet, in untold millions of births, that which, if Evolution is true, must have occurred at least many thousands of times, has never been

* Darwin himself says, concerning Evolution:—"Many of the views which have been advanced are highly speculative, and some no doubt will prove erroneous.

known to occur *once*.* Though backed by all the powers and opportunities of deliberate selection, no florist has ever modified a rose into anything *but* a rose, no dog-fancier has produced from dogs a breed that was *not* a dog; much less has "natural selection," working without intelligence and at hazard, left the slightest trace of an evolved species. God's lovely plasticity in plant and animal, designed to adapt them to changing conditions and climes, has bounds as sharp and final as the ocean itself. "WHEN WE DESCEND TO DETAILS," says Mr. Darwin, "WE CANNOT PROVE THAT A SINGLE SPECIES HAS CHANGED."

The second fact fatal to Evolution is that *transmutation of species is impossible*. So radically distinct are the groups of the living, that transfusion of blood is fatal to life. Among all races of men, blood-transfusion is practicable; but so varied are the size and shape of the blood-corpuscles of different species, and of the blood-vessels through which the corpuscles pass—differences that are constant and permanent—that to transfuse the blood of an animal into a man, or of a man into an animal, is followed by certain death. "THE GREAT BREAK," says Darwin, "IN THE ORGANIC CHAIN BETWEEN MAN AND HIS NEAREST ALLIES CANNOT BE BRIDGED OVER BY ANY EXTINCT OR LIVING SPECIES."

The third fact fatal to Evolution is that *no approach to the human has ever been discovered*. As far back as extant species, living or dead, carry us, man is as *human*, with a brain every whit as powerful, as he is to-day; no remains exist anywhere of transitional, semi-human apes. Geologists claim enormous ages, running back into a hundred million years, for the human remains discovered; yet all transition forms between the man and the ape are totally absent. Why? There *could have been* no such creatures, else some bones of him *must* have been found. Haeckel says: "WE, AS YET, KNOW OF NO FOSSIL REMAINS OF THE HYPOTHETICAL PRIMÆVAL MAN." If our ancestors were animal, and evolution is a law of nature, among the many races of men, the four species of anthropoid apes, and the innumerable tribes of monkeys, all living together, there must have been, and there must be half-human, half-animal races. Yet no such super-ape exists anywhere on the globe, nor has left his trace in the depths of the primæval rocks. "There is not," says Sir Alfred Russel Wallace, "as often assumed, one 'missing link' to be discovered, *but at least a score of such links*, adequately to fill the gap between man and apes." The fauna and flora in Egypt, as found in mummies, are practically identical with that of to-day; and "IF THIS CAN BE PROVED," says Huxley, "NO FORM OF THE HYPOTHESIS OF EVOLUTION IS TENABLE."

Moreover (though this has not yet reached the general public) *a law has been discovered in biology which disposes of the whole problem*. Evolution rests on the transmission of acquired characters, without which, says Haeckel, "it would be better to accept a mysterious creation of all the species as described in the Mosaic account." Mendelism (as it is called) has proved that no characters are acquired that are not latent in the ancestry. In the words of Professor G. M. Price: "If we cross tall yellow peas with dwarf green peas, the first hybrid generation will be all tall yellows, both tallness and yellowness being dominant. But in the second hybrid generation, out of every sixteen plants, we have nine tall yellows, one dwarf green with three dwarf yellows, and three tall greens, the last two kinds being wholly new forms. Although these new forms will breed true indefinitely when kept in pure lines, yet they are nevertheless *cross-fertile with the original forms*, and thus the circle can be completed back again at any time. Innumerable repetitions of similar experiments have proved that these principles hold good throughout the whole world of plants and animals: in other words, we see that the principles of heredity, as now understood, have brought us back to that great truth that each form of plant or animal was designed by the Creator to reproduce only 'after its kind.'" Thus, while there is remarkable elasticity, it is *only* elasticity, and the variation is within unalterable law and inside unbridgable gulfs: new species created by acquired characters, and infertile with the old, are unknown and impossible. "EITHER," says Herbert Spencer, "THERE HAS BEEN INHERITANCE OF ACQUIRED CHARACTERS, OR THERE HAS BEEN NO EVOLUTION."

Nor is Evolution to-day, even among men of science, secure of its once undisputed throne. Professor William Bateson, M.A., F.R.S., President of the British Association in 1914, in his presidential address said: "We have come to the conviction that the principle of Natural Selection cannot have been the chief factor in delimiting the species of animals and plants. We are even more sceptical as to the validity of that appeal to changes in the conditions of life as direct causes of modification upon which latterly at all events Darwin laid much emphasis. We go to Darwin for his incomparable collection of facts; BUT TO US

*"Between the starting point," says Professor Ebrard, "when only the Eozoon, as the primitive form of all animals, existed, down to the present, when about 150,000 species of animals are recognised, ten divisions or geological periods would give the following numbers of species (on the Darwinian hypothesis):—2, 10, 34, 111, 387, 1163, 3830, 12,614, 45,550, 150,000. But instead of this we find in the actually existing ten formations, from the Silurian down to the Alluvial of the present time, the following number of species:—29, 10, 209, 5160, 4901, 303, 1310, 4730, 5500, 16,970, 150,000.

HE SPEAKS NO MORE WITH PHILOSOPHICAL AUTHORITY. We read his scheme of Evolution as we would those of Lucretius or of Lamarck. Every theory of Evolution must be such as to accord with the *facts* of physics and chemistry, *a primary necessity to which our predecessors paid small heed*. Modern research lends not the smallest encouragement or sanction to the view that gradual evolution occurs by the transformation of masses of individuals, though that fancy has fixed itself on popular imagination." Speaking of "Genetic research," Professor Bateson says: "The outcome is negative, *destroying much that till lately passed for gospel.*"

Historically, as well as philosophically, Evolution is a purely pagan conception; and its acceptance by the mass of Christian leaders is only one more proof of the appalling bankruptcy of leadership in the modern Church. It was the Roman atheist philosopher and poet, Lucretius, to whom primitive atoms were the seeds of all things, who gave birth to Evolution; and it is exceedingly remarkable that one of the earliest Spiritualists, Hudson Tuttle, almost at the same time as Darwin, in his "Arcana of Nature," in 1850, stated Evolution as *a revelation from the spirit world*. Professor Huxley frankly acknowledges the pagan parentage. "THE MODERN DOCTRINE OF EVOLUTION," he says, "IS BUT AN EXPRESSION AND COMPLETION OF THOSE PHYSICAL THEORIES WHICH OPENED THE HISTORY OF SPECULATION." It has been countered once for all by the Holy Ghost: "The worlds have been framed by the word of God, so that what is seen HATH NOT BEEN MADE out of things which do appear" (Heb. xi. 3). Sir C. Lyell, himself the teacher of Darwin, says: "In the year 1806 the French Institute enumerated no fewer than eighty geological theories which were hostile to the Scriptures, but not one of these theories is held to-day." Evolution also is one of the astounding illusions of the modern world.

There remains a wonderful and decisive fact. The Evolutionist has not a single example of what he assumes—the change of one species into another: on the contrary, we have, in recorded history, the very thing Genesis asserts—specific creation. "He took the five *loaves*"—the vegetable creation—"and the two *fishes*"—the animal—"and looking up to heaven, he blessed, and brake, and gave" (Matt. xiv. 19); five loaves and two fishes, multiplied by a direct act of creation, *not by a process of evolution*, into loaves and fishes sufficient to feed five thousand; a specific creation, on the spot, producing a perfected product, even to a loaf ready for human consumption. The Evolutionist is here impaled on a hopeless dilemma. If he denies that the incident ever occurred, he comes out boldly as an enemy of God and His Gospel; if he acknowledges the truth of the Gospel narrative, then he admits that specific creation has occurred within recorded history, and so acknowledges that to take one of those fishes from the hand of Christ, and argue its descent from countless earlier forms of life, would be absurd. The dilemma is decisive and inexorable. "All things were made by Him; and without Him was not anything made that hath been made" (John i. 3).

Alas, how many souls have been lost through building on an empty conjecture! Mr. Andrew Carnegie says: "When I, along with three or four of my boon companions, was in this stage of doubt about theology, including the supernatural element, and indeed the whole scheme of salvation through vicarious atonement and all the fabric built upon it, I came fortunately upon Darwin's and Spencer's works, 'The Data of Ethics,' 'First Principles,' 'Social Statics,' 'The Descent of Man.' Reaching the pages which explain how man has absorbed such mental foods as were favourable to him, retaining what was salutary, rejecting what was deleterious, I remember that light came as in a flood and all was clear. Not only had I got rid of theology and the supernatural, but I had found the truth in evolution. 'All is well since all grows better' became my motto, my true source of comfort. Man was not created with an instinct for his own degradation, but from the lower he had risen to the higher forms. Nor is there any conceivable end to his march to perfection. His face is turned to the light; he stands in the sun and looks upward. Humanity is an organism, inherently rejecting all that is deleterious, that is wrong, and absorbing after trial what is beneficial, what is right."

But the Great War burst upon Mr. Carnegie as the bankruptcy of Evolution. The last broken passage in his diary, following on a hopeful entry made in 1912, runs thus: "As I read this to-day [1914] what a change! The world convulsed by war as never before! Men slaying each other like wild beasts!" In a touching preface to his memoirs his wife says: "Until then he had lived the life of a man in middle life—and a young one at that—golfing, fishing, swimming each day, sometimes doing all three in one day. Optimist as he always was and tried to be, even in the face of the failure of his hopes, the world disaster was too much. *His heart was broken.*" It is the tragedy of a disillusioned world. Out of sinful humanity nothing can evolve but sinful humanity: only by faith in the Son of God can all souls, all nations, all the world be made over again into the image of God.

Reunion Notes.

International Goodwill. The World Alliance for Promoting International Friendship through the Churches came into being in 1914. It believes that by linking the Churches together in a common aim it can create an atmosphere in which peace can flourish and goodwill can be maintained. No Church believes that war is compatible with the acceptance of Christianity as the living Creed of Nations. The terrible experience since 1914 has proved to the world that war brings in its trains a view of life that is incompatible with real Christian belief. The Bishop of London confesses that he has been disillusioned and that the hopes of a great spiritual revival as the aftermath of war have been disappointed. In an unguarded moment he spoke of young people dancing to their full for a year. They have gone on dancing ever since to the neglect of duty, and to the formation of a frivolous attitude of mind which finds expression in their abandonment of the services of the Church, and the feeling that in worldliness they find all that life can give them of its best. Apart from this sad result of war the hecatombs on the Continent bear witness to the slaughter of men who died before they had the chance of doing their best work. In England to-day we have three and a half millions of war pensioners. Who can tell the bitterness engendered by the struggle, and the hate that still rankles in the breasts of conquerors and conquered? We are convinced that the Churches have a great part to play in the furtherance of international peace and the closer they are united for this great end the better for humanity. The ideal is definitely Christian and the means employed are good in themselves and will undoubtedly co-operate to a better feeling among those who worship in organisations that are now divided from one another by denominational frontiers. The question arises can we who fight against war, tolerate competition with one another and the maintenance of feelings that are foreign to the end for which we unite—peace on earth among men of good will? We unite to further goodwill and therefore our first duty ought to be the breaking down of walls that separate us and coming together into closer friendship.

The World's Evangelical Alliance. For three quarters of a century the Evangelical Alliance has devoted itself in season and out of season to the work of proving to Christians that they are One Body in Christ, and of taking the necessary steps for manifestation of that inner spiritual unity which binds them into one. Where can they show that better than at the Throne of God? How can they make plain to the world their essential unity more clearly than by engaging in intercessory prayer for one another as component parts of the great Church of God. Their citizenship is in heaven, but while members of the Church militant here on earth they have to display to all outside the Church that they are really fighting as one body—the world, the flesh and the devil. They grow strong together in the conflict by seeking grace from their One Lord in united prayer. They show their spiritual kinship by joining hands to advance every definite effort for the advancement of the Kingdom of God. In a world where the strife of men leads to persecution of those who share the one heritage of faith, the World's Evangelical Alliance has ever proved itself the friend and protector of the victims whose consciences will not allow them to accept the beliefs imposed by a dominant Paganism or a spurious perversion of Christian teaching in the interest of a so-called Catholicity, which is man made not Christ ordained. On the Continent of Europe, the Chancelleries hold records of self-sacrificing efforts made by the Evangelical Alliance in the interests of the persecuted for conscience' sake, and even Japan officially comes forward to show the Alliance that it intends to practise religious liberty among its Korean dependents. East and West know that the Alliance is the great bulwark against national wrong-doing to minorities who hold conscientious religious convictions out of accord with the will of the religious leaders of the dominant creeds. It believes that only in liberty can Christianity really flourish, and its emphasis on the right of all men of good will to hold and practise their creeds and worship is a proof that it stands for the ideals of the Gospel. The work it has done in bringing the Christians of so many nations and Churches to pray together and in protecting the weak in numbers but strong in faith against the tyranny of States is known wherever Christian freedom is prized. We are convinced that the Alliance has in the strange world in which we live, with its changing values, a more important work than it has done in the past. By insisting upon truth—revealed in the Bible and brought to its fullness in Jesus Christ—on Love as the duty and ineluctable obligation of all Christians for their brethren—the World's Evangelical Alliance will win greater triumphs of Christian co-operation than it has gained in the past.

The Lambeth Appeal. It has been rightly noted that the better relations between the Church of England and Nonconformists date from the accession of Dr. Davidson to the See of Canterbury. The Archbishop of Canterbury has a real love of Christian Unity and we sometimes feel that his official position with its necessity to avoid hurting any section of Churchmen interferes with his doing what he himself would wish to do, if a private member of the Church.

EVANGELICAL CHRISTENDOM.

His Grace has recently expounded the reception of the Lambeth Appeal in the Christian world and in our opinion he has fallen into the error of mistaking the yearning for unity, with the acceptance of the ideals of organisation that lie behind the Appeal. Christendom to-day believes that God wills fellowship. Rome says, "It can have it with us by being absorbed," and its polite acknowledgment of the Lambeth Document does not show any sign of abandoning that position. The East divided and distracted by war and its consequences is more cordial, but there is no proof that it accepts as a Church what Anglicanism believes to be its special heritage—Apostolic Succession and doctrinal orthodoxy. The Non-Episcopal Churches have rejoiced in the spirit of the Appeal but have quite definitely shown their conviction that the ambiguities on the subject of recognition and ordination give them great perplexity. Canterbury Convocation in its Lower House proves that on the practical matter of interchange of pulpits, only a very small majority—a change of four votes would have converted the majority into a minority—accepted the Lambeth Resolution although endorsed by the House of Bishops. The next day the Lower House nullified its acceptance by passing a rider excluding Non-Episcopal Preachers from the pulpits at Morning and Evening Prayer and confining their admission to extraordinary services. We know that all this must be most discomforting to His Grace, whose work for Unity deserves the fullest recognition, but it is precisely on account of the outspoken sentiments of the section of Convocation and their followers outside that the Non-Episcopalian Churches are questioning the real meaning of the Appeal and its accompanying documents. For our part we have never wavered in the conviction that the Spirit of the Appeal will work itself out and that the ambiguities will be cleared by the Providence of God into the full acceptance of the spiritual reality for all purposes of the Non-Episcopal Ministries and the complete status of their Churches as Churches of Christ. We rejoice to know that the Lambeth documents are not an ultimatum. They are a basis for discussion that will lead men of different types closer together to the acknowledgment of their oneness in Christ.

A Welcome Response to Lambeth. We have before us a notable document which will we trust become historic. Two Committees representing the most prominent members of the Presbyterian and Anglican Churches in Montreal have met and drawn up after five sittings a declaration of Faith and Order. We are specially concerned with the provisions made for the commissioning Anglican Ministers in the Presbyterian Church, and Presbyterian Ministers in the Anglican Church. In both cases it is definitely laid down that there is no repudiation of or reflexion on past ministries, and the Anglican Ministers are to be admitted according to the form in "The Draft of the Book of Common Order of the Presbyterian Church in Canada." This means that the entire ordination service with the laying on of hands is conducted on precisely the same lines as when Presbyterian Ministers are ordained. The Presbyterian Ministers to be commissioned "kneel and the Bishop with the Priests present, shall lay hands severally on the head of every one the Bishop saying: 'Take thou authority to execute this office now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of His holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'" We cannot withhold our admiration for the spirit of Christian brotherhood that has characterised both Committees and notice among their members, Professor Welsh, Dr. Hanson and Principal Gordon on the part of the Presbyterians and the Bishop of Montreal, Archdeacon Paterson Smyth and Dr. O. F. Howard on the part of the Anglican Church. We have not the slightest hesitation in saying that on the lines adopted by the Joint Conferences the way to Reunion is opened. There is a frank fullness and a brotherly spirit of recognised spiritual equality on both sides. What is secondary becomes secondary and what is fundamental becomes fundamental. The example of Montreal is the most heartening outcome of the Lambeth Appeal. We thank God for it and pray that it may become a precedent for many similar movements in other parts of the world. God is seen by our brethren to will fellowship and they determined to manifest fellowship in accordance with His Holy Will.

Church Union in Scotland. Where there is community of spirit and a determination to overcome difficulties, a way can be found to union. Parliament debates with sympathy the Declaratory Bill which will enable the chief Presbyterian Churches in Scotland to become the Church of the Scottish people. Separated by conscientious convictions on points of administration that involved principles, during recent years the difficulties that prevented union had been removed one by one. The Ministers of both Churches were educated side by side in Universities. They learned to love and appreciate one another. In their parishes they exchanged pulpits and in their studies they talked to one another as brothers on the plane of spiritual equality. The people too realised that the reasons for separation had ceased to exist and that the mind of God led them to see that in unity of organisation they could give expression to the underlying unity of spirit that had been proved to exist in days of joy and sorrow. The two Churches—the Established and the United Free had recognised themselves as one in all essentials before they passed their resolutions in the Assemblies. There was concord in the Assemblies, concord in the Presbyteries, in the Parishes and the Homes of the godly. As Dr. Archibald Fleming tersely puts it, "These happy alliances were preceded by long years of intensifying intercommunion, co-operation and recognition of absolute equality as regards orders, orthodoxy

and common share in the great religious traditions of Scotland." The atmosphere of brotherhood had been created. Christian harmony in thought and sentiment had been secured. The brethren prayed together and communicated together, realising their oneness in Christ and in consequence when the day came for outward expression to be given to what already existed in spirit, opposition was seen to be misplaced and great majorities determined to go forward and join forces for the glory of God and the well being of His Church. What Scotland has done is a lesson to Christendom.

What the World Needs. We often ask ourselves, do Christians recognise the greatness of the present opportunity? Many things are fluid that were solidly immovable in the past. The minds and hearts of the best men and women are open to impressions and consecrated leadership as they never before were in our lifetime. They wait upon God for grace to do His will. It has become generally recognised that God wills Fellowship and there is not a Church of the Reformation that does not feel the breath of the Spirit blowing through its congregations. Lambeth made an historic declaration. What has happened within the Church of England? The elements that have stood in the way of Reunion except on terms of an exclusive ministry of sacramental grace have organised themselves into stronger phalanxes. They are now in a position to block the way to a better understanding, to put a brake on the actions of those wise and wholehearted leaders who see the guidance of God and wish to follow His will. In some respects the situation has hardened among the Clergy of the dominant school of thought, but we believe that the vast majority of the devout laity do not stand behind this school in the Church of England. It is in reality a soldiers' battle that must be fought—not with the weapons of war, but with the strength that God gives His people. All who realise the mind of God must make up their minds to lose no opportunity of giving effect to the leading of the Spirit. Those without the Church of England must seek those within that Church who love unity and desire to obtain it. Those within the Church of England who recognise the spiritual equality of all ministries of grace in the organised Churches must show strong determination to lose no opportunity for putting into practice their convictions. On the laity the future rests. Technical reasons limit the freedom of the Clergy of the Church of England who are subject to laws that they must obey, but the laity are not subject to any such discipline and they can prove their brotherliness by intercommunion as well as by praying together. The World's Evangelical Alliance exists for the purpose of bringing the followers of their Master together. It consecrates itself to that high end and is looking forward to increased opportunities of rendering useful service in every land of banding into one body those who crave for the will of God to be accomplished.

The Confirmation Rubric. In the Book of Common Prayer there is a Rubric: "And here shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." That seems to be a definite repulsion of the non-confirmed from the Table of the Lord and is regarded as such by many Churchmen and Non-Episcopalians. But is it so? We admit at once that it sets up the barrier of Confirmation to permanent membership of the Church of England. Every Church has the right to regulate the admission of men and women to permanent membership and all make use of this right in one form or another. The Church of England makes a general declaration: "In these our doings we condemn no other nations, nor prescribe anything but to our own people only," and the wording of the Rubric bears this out. The Church of England does not exalt Confirmation into a Sacrament of the Gospel, but declares it to be "following the example of the Apostles." The practice of the Church of England in connection with occasional Conformity makes it historically clear that the Rubric was definitely understood not to exclude Non-Episcopalians. This idea sprang up under the influence of the Tractarian movement. To quote the late Dr. Gwatkin: "This was then a new interpretation, and it was rejected by great Churchmen of all schools. Archbishops Tait and Maclagan considered that the Rubric was not meant for Nonconformists. Bishop Creighton had reached the same position in 1897, and added that Archbishop Benson agreed with him. So too, the other great historian on the bench, Bishop Stubbs of Oxford; and Wordsworth of Lincoln, the typical High Churchman of his time, not only rejected the new interpretation, but is said to have added the solemn reminder: 'It is the Lord's Table, not ours.'"

Confirmation and Communion. It is well that we should have our eyes enlightened on the relation of Confirmation to admission to Communion. In the Roman Church the First Communion is made as a rule before Confirmation, and in the Greek Church Infant Communion is given to infants who have been baptised and anointed with the Chrism. Of course the oil is blessed by the Bishop and this may be held to be equivalent to Confirmation. We do not think there is any possible scriptural support for a contention that appears to many to savour of superstition. Let Dr. Headlam speak on this matter, for his authority is one of the highest in the Anglican Communion: "If the essence of Christian baptism lies in the laying on of hands, and it is only then that the gift of the Spirit is given, that means in the first place that a very large proportion of members of Protestant and other Nonconformist communities are not baptised with Christian baptism at all. Whether Mr. Turner admits the Chrism as a substitute, I do not know; but at any rate it is probable that a very considerable proportion of the Christians in the Middle Ages were not

baptised, for Confirmation was not held to be essential even before ordination. Is not this really somewhat fantastic?" "In the face of the great variety of customs that prevail at the present time, I cannot see by what authority we can insist either on episcopal Confirmation or on making Confirmation in all cases a necessary condition of Communion: and I am glad to see that the Lambeth Conference has had the courage to allow modifications with regard to those not brought up in the Church of England on this point." We may add that the Clergy have under the canon only the right to exclude from Communion those who present themselves if they are notorious evil livers. If a Non-Episcopalian who is baptised and leads a good life following the commandments of Christ be refused Communion he has the Courts of England to secure him his rights under the law of "this Church and Realm." We cannot imagine a Christian man going to this extreme for spiritual privileges of an occasional character, but the intolerant action within the Church of England ought to know that its contention is not the law of the Church of which they are ministers.

One by One Evangelism. The striking address delivered by the Rev. R. C. Gillie at the National Free Church Council is destined to bear much fruit. A strong Committee under the chairmanship of Dr. Clifford has sat and considered the whole subject of personal Evangelism. Its Report makes cheering and stimulating reading. It lays down that "each Christian should be prepared to become a Gospeller, a seeker after others. The instrumentality we suggest is testimony and personal appeal by word of mouth, through personal influence and in the ordinary channels of life." It rightly urges that those who thus evangelise should be prepared for the work, and during the coming autumn it proposes to form Study Circles and to supply suitable literature that will help students who wish to know how to act and what to say. The first step is to have a revival within the Churches and to send out into the highways and hedges those who have been awakened and invigorated by the power of the Spirit. They will seek those out of the way and will by work in the open air bring the Gospel to the multitudes. Later a great Gospel campaign will be inaugurated throughout the country which will aim at reaching the multitudes who now misunderstand and distrust the Churches. Prayer is the basis of all real work for God, and with men and women on their knees, waiting for the outpouring of the Spirit and intent to do the will of God by "one by one" Evangelistic effort as well as by more public methods, we expect to see great triumphs won for God.

Evangelism. In a volume of Essays on "Evangelism," edited by the Rev. E. Aldom French, we find a striking paper on "Secrets of Whitefield and the Wesleys." Its writer, the Rev. George Eayrs has proved his claim to interpret the methods of these men of God by his historical researches and contributions to the History of Methodism. He tells us that each of them, in his measure, was an educated and learned man. "They all loved culture. The most useful of them was the best educated, most learned and cultured. John Wesley is the standing refutation of the crude superstition that knowledge is of necessity a foe to zeal. It is a little knowledge that is dangerous to worthy enthusiasm. A third impression is that each of these men toiled terribly and constantly to equip himself, to make himself a workman who need not be ashamed. A warm, loving nature was the chief equipment of each of these workers. They all loved God and they all loved their fellow men, all of them. They were sanguine, full-hearted open-minded men." They all used the means of grace public and private. They held that direct contact with God should be continuous. "It plainly appears," says John Wesley, "God does not continue to act upon the soul, unless the soul re-acts upon God. He will not continue to breathe into our soul, unless our soul breathes towards Him again; unless our love, and prayer, and thanksgiving return to Him." Sir William Robertson Nicoll writes: "There are so many who go to our churches and chapels and come back disappointed, because there is no aim apparent in the preaching to bring about real and practical and divine conversions. But may they be multiplied. They will be multiplied. The Cross of Christ never can grow old. Time has no power over it. It speaks to the heart of man from age after age with the old tenderness and power, with the message of the majesty, the love and the sorrow of Christ's passion and death." The return to the Cross is the greatest need of Evangelistic Christianity. Without this nothing can be done, and it is good to know that in all the Churches the Spirit is leading men to see that the preaching of Christ crucified can alone save men and women and lead them to the salvation that God has provided for all who turn from their sins and seek his pardon.

Salvation. We are tired of hearing disparaging remarks on the anxieties of men and women to save their own souls. Selfish Christianity may exist, but it is not the prevalent evil that it is represented to be. The whole experience of the Church of Christ is that those who seek God to obtain their own salvation are the men and women who live to obtain the salvation of others. The New Testament will require to be re-written if the selflessness that is now proclaimed to be the Gospel is to take the place of the salvation preached by the Apostolic Church. Even the Golden Rule will have to be re-written, for that commands us to love our neighbour as ourself, not instead of ourself, and human personality is something inalienable and God given that cannot be forgotten. The fashionable comments on the baseness of self-seeking salvation are entirely foreign to the teaching of our Lord, Who lays stress on the importance of the individual life and the necessity of its right attitude to God. As we look back upon the men who have done

most to advance the Kingdom of God, we find them to have been eager and keen on winning individuals to the Lord they served. It has been said that the great difference between pre-Reformation and Reformation ideals of the Church is that the Roman Church holds that the Church alone makes men Christians, whereas the Reformers felt that union with Christ made men members of his living Church. Unless we care for our own souls we cannnot possibly influence for good the souls of society. "What must I do to be saved," is still the cry of men, whose sense of sin presses upon them, and unless they know what salvation is they cannot possibly commend the Saviour to others. One of the gravest faults of our time is sense of corporateness which tends to kill individual responsibility, and we are thankful to see on many sides a return to Scriptural ideals. Unless we get back to them we cannot expect to see the revival for which we are praying.

Creative Christianity. The large audiences that attended Westminster Chapel during one of the most trying weeks of the Coal Strike testified to the interest vital truth has for the younger men and women of our time. The addresses were Scriptural, and in consequence riveted the attention of the audiences, who were told frankly that we must get back to the teaching of the Apostolic Church if we are to move the world. The masterly argument of the Dean of Canterbury confirmed the faith of many in the Bible they love. It was well to be reminded that science has dropped its arrogance, and to-day we are in the presence of mysteries that have not reached their solution. No longer do men claim the omniscience which alone would make them content with the results of materialistic scientific conceptions. They are in the presence of a beyond which holds secrets that are not yet disclosed, and knowledge of which will change all the theories of the Text Books. The Bible has never failed to give man the guidance he needs on his way to the City of God. In questions of criticism the finality of yesterday becomes the signpost that tells men to avoid the errors that misled. Common sense is playing its part and the ingenuities that were applied out of historical perspective to Old Testament problems are every day receiving less and less notice. Theories current will be found to have as little foundation as the dogmatism that asserted Abraham lived in an age that knew not how to write. In the domain of New Testament research it may be affirmed without fear of contradiction that the whole tendency of thought is in the direction of the restoration of the traditional dates of the books and the affirmation of their truthfulness as historical documents. Traditionalism will cease before long to be a term of approbrium when applied to Bible students. Traditionalism allied to modern developments of ecclesiasticism is very different from traditionalism that holds the faith of the Early Church with reference to the inspired volume. The platform in Westminster Chapel was one of the best demonstrations of the yearning for Christian unity.

Rome and the Bible. Frankly we are glad that Rome has organised a Bible Congress in Cambridge. We are convinced that knowledge of the text of Holy Scripture is the best solvent of false teaching within and without the Roman Communion. One of our contemporary weaknesses is the absence of this knowledge in all classes of society. Where it exists there is vigorous Church life and soul-winning ministry. But Rome has a poor opinion of the historical memory of the people when it endeavours to prove that Rome loves to see the Bible in the hands of the people. The story of the Society of S. Jerome in its recent phases shows that what is blessed to-day may be abandoned to-morrow. Only to turn to Spain we shall find the true attitude of Rome faithfully reflected. In no European land before the Reformation were there so many translations of Scripture into the Vernacular. After the Reformation, while the printing presses of all other lands issued edition after edition of the Scripture in the language of the people, Spain was without a Roman Catholic translation until the close of the eighteenth century, when it was published in six large folio volumes. Dr. Lea in his History of the Spanish Inquisition tells us how the Church of Rome through the Inquisition suppressed all vernacular translations and went so far as to suppress a Devotional Book because it contained translations of the fifty-first Psalm, the Magnificat, the Te Deum and the Athanasian Creed. The Bible was a wholly forbidden book and to this day it is burned by priests in Spanish villages. In Roman Catholic countries scores of Bibles published by the British and Foreign Bible Society are sold for every one published by the Roman Church and all who buy the Bible Society's issue are liable to severe penance! Rome may now appear to love the Bible in the vernacular and to praise the Authorised Version, but her secular policy has been to destroy the Bible that the people can read. Needless to say we shall rejoice when this policy is altered and Roman Catholics become familiar with the Sacred Text. If the Cambridge Congress effects this change it will do a good work for Evangelical Christianity.

The Churches and Politics. Christians who feel strongly on any subject are apt to think that the Church ought to ally itself with their convictions. For them there are no two sides to any question. There is always a right side and a wrong side, and the side they take is inevitably right. We cannot close our eyes to the fact that Christian men honestly hold conflicting views on political and economic problems that excite the public mind. They are not always in full possession of the facts and when they are, they are not always able to weigh them impartially and come to right conclusions. Lately an august body of Christians made a public pronouncement on the ethics of a certain question, that agitated the public, only to find that they had been misled by statements of an *ex parte* character, and in consequence their opinions had

no weight. As time progresses the leaders will have to speak plainly on matters within their cognisance, but the public who found them wrong and misled will discount their views when they should command respect. Every Minister of Religion is a citizen and as such he must use his vote for the side he believes right, but it is open to question how far he is justified in throwing in his influence as a Minister of the Gospel on one side or other of political or economic questions that sharply divide men, as good Christians as he is who have opportunities of acquainting themselves with the facts and issues at stake. The Churches have to create the Christian atmosphere in which these matters are discussed and to make it desirable for Christian men to take their part in public life. If they train the characters of the men who will lead they will do far more for God than by stepping aside from their proper work and taking part in the exhilarating rough and tumble of popular politics. By so doing they alienate of necessity a portion of the congregations that are by no means unanimous in support of the views put forward by their ministers. Has any Church that placed allegiance to a political party in the forefront maintained its high progressive Christian standards? We remember that a great leader in the past bemoaned the fact that those with whom he worked had more enthusiasm for a political standard-bearer than they had for their Saviour. The danger is real and must be avoided if the Churches are to give themselves to their proper work.

Church Conscience. How far is there a collective conscience in a community? Some years ago we heard much of the Nonconformist conscience, and to-day we are hearing that the Church of England is developing a conscience. A collective conscience can only mean the union of individual conscience for the pursuit of a common end. Dr. Garvie writes: "Christian conscience absolute in its authority is not infallible in its contents. It is conditioned in time and place not only by the stage of moral development reached, but also by the economic and social conditions under which it functions." In short conscience requires enlightenment to work infallibly. There is the gravest danger of conscience taking up wrong facts on which it operates through the influence of strong personalities distorting them unconsciously to fit in with their own theories. Dr Garvie continues: "To the twentieth century is left the task of so enlightening the consciences of all men of good will that they shall recognise the moral obligation of applying the teaching of Christ—the Christian ideal—to economics and politics no less than to the ethics of individual character and conduct." Let us notice at once that man knows his own duties and can bring each individual action to the test of the Christ character. By so doing he is guided by God into truth and he acts rightly. But in dealing with economic and political problems he has not that knowledge that justifies him in saying "this is for you as well as for me, the only course that must be followed." Equally good men hold contradictory ideas as to what should be done, and to insist that our ideal is the only possible one capable of being applied to a complex situation is to assert an infallibility which is not possessed by any one man. In society doctrinaire principles constantly break down because they come into conflict with other principles that are equally doctrinaire and well founded. The organisation of a Christian conscience on a collective basis where all the facts are not known and seen in true perspective is to court for the Church loss of influence and diversion from its proper work. When the members act conscientiously according to the light God gives them as individuals they will do much more good than when they develop what can only be called a sectional conscience, ill-informed, unbalanced, and swayed by temperament and predilections.

Dr. Eugene Stock on Reunion. Our friend Dr. Stock points out that his letter on which we commented in our last number must be read in the light of his article in the *Constructive Quarterly*. There he maintains that the ultimate aim of reunion embraces union with Rome, which must be preceded by the reunion of non-Roman Christendom. This would not mean pan-Protestantism, but a great Church with a united Episcopate admitted on all sides as Catholic. He adds: "If in the providence of God this were happily accomplished, we should then be a Communion as powerful as the Roman, and would exercise an influence which the relatively small Anglican Communion cannot exercise now. If that influence failed to reform the Roman Church, I for one would be well content with having got so far, for we should undoubtedly be a predominating Evangelical Communion." We are glad to have Dr. Stock's exposition of his views. All who know the part he has taken in the work of reunion owe him a debt of gratitude. He loves his fellow Christians and wishes to join with them at the Table of the Lord. No man is less blinded by sectarian inhibitions, and those most familiar with his writings and influence on the side of Evangelical Unity are most anxious to make his meaning clear.

World Mission Notes.

A Missionary Clearing House.

The world has become very small. It has also become more puzzling and complex, and events influence the most unlikely and far-away lands. The world is God's world; the mission of Christ is to every man and woman beneath the sun. Missionary organisations are found in abundance. They are of many ecclesiastical complexions, but the Churches of the Reformation have discovered that what interests one concerns all, and that efficiency can only be attained by working together and by the exchange of thought among those in responsible positions. How can this be done? In one way only by friendly conference and frank criticism. How will the new mandates influence missionary life—how will the changed condition of Korea and the chaos in China affect the pioneers of the Cross in these lands? How does the missionary activity of Islam impinge upon the natives who await the message of their Saviour? All these and many more questions press urgently upon the responsible leaders of missions, and accordingly some fifty missionary societies meet in annual conference to debate their common work and to frame plans for the advance of the Kingdom of God in the world of to-day.

Missionary Conference and Unity.

The Missionaries in the field have discovered not only the need, but the blessings of unity. They have found that they must present a common front to the heathendom that surrounds them and that in communion they have a great joy and privilege. What they acquired in the field has come home to the organisations that sent them out, and accordingly in the Conference men of the most opposed ecclesiastical opinions come together as one in Christ for the purpose of obeying his command. The Universities Mission chiefs sit side by side with the leaders of the Baptists. The Wesleyans find their brethren of the Presbyterian Churches equally keen with them. All wish to give of their best for the benefit of the whole. "While you are talking of unity, these men have found it!" was the comment of an editor who was present at the last Conference. The Missionary organisations think and act together. They approach Governments as one body and supply common literature to one another. They speak with one voice to a world that is still blind to the duty and deaf to the appeal of foreign missions. In fact they have set up an organisation that cannot fail to make for the peace of Zion at home and abroad.

The Compelling Duty of Missions.

There is more faithful preaching of vital Christianity in the Mission Field than at home. There the Missionaries recognise that they cannot win their way unless they proclaim a living Saviour. Everything is subordinated to the obligation of winning the heathen and others to the service of Christ. They would cease to function if the *evangelical* salt is not in their message. Education and industrial efforts are subordinated to the consuming desire to make men Christian. They have not their minds fogged by the multitudinous problems that exist in home Society by reason of its professed Christianity and its failure to reach the ideals of the Gospel. They are out for winning men from what they know to be opposed to the mind of God to the service of the Saviour. From reports that have reached us of the recent Swanwick Conference it proved itself fruitful not only in missionary statesmanship, but in deepening the devotional side of the life of the organisers of Missions.

Christianity the Final Religion.

No Missionary can hope for success if he does not believe that the Faith he teaches is final. He very often is faced by Creeds that had their origin long before our era. He knows that these beliefs will have to disappear if his mission is successful. He may be influenced by the fact that in old-world faiths there are truths that are similar to those he proclaims. But he has the Christ, the Eternal Son of God to press on the men and women that surround him as the one and only Saviour. He can trace perhaps the development of racial beliefs, but he must accept the Christian Revelation as from God for all men. For him the Bible must be the record of Divine Revelation and if it is not then he has no real commission to the people he has come to serve. Departure from revealed truth in the Mission Field is much rarer than at home, for a definite message is essential, and that must be sealed by God if the Missionary is to speak with authority. What perplexes some men at home has no difficulty for the Missionary, for he has seen the converting power of the Gospel. He lives for conversions, and in this he teaches us a lesson we are only too slow to act upon in Christian lands.

India and the Conscience Clause.

It is practically certain that the new Indian Government system will demand a conscience clause in all schools supported by public money. This means that the Missionary schools must change the practice of teaching all children who attend the message they exist to impart. The Scotch Churches have come to a definite conclusion as to their policy. "Whatever happens they will not countenance any lessening of Christian teaching in their Missionary colleges and schools. They may have to surrender Government grants and that may result in the withdrawing from some portions of educational work, but it should be clearly understood that the Churches will not engage in merely secular teaching." The majority of Missionary supporters will find them-

selves in agreement with this decision. They do not depreciate the value of secular teaching, but they recognise that they have not sent out their workers to do that work alone. Every department of the work they undertake has the sole object of winning souls for the Saviour.

Work in Kikuyu. Kikuyu has become the name of an ideal. It is something more than this. It is the seat of one of the most remarkable of modern Missionary works. It is a rival of Uganda—not in the usual sense, but in the gratifying fact that it grows with remarkable activity in the extension of the influence of the Cross among the people. The number of scholars in the schools has doubled in one year. Catechumens have more than doubled and hospital patients have increased from thirty to seventy-seven thousand. At two services Dr. Ogilvie ordained forty-five proved and tested Kikuyu elders. We rejoice with the missionaries in the blessing that God has given them and are specially glad that the name which stands behind a well-thought-out policy of Christian union is also associated with one of the most fruitful fields of missionary enterprise. The work has grown through the devoted self-sacrifice of pioneers who counted not the cost, but lived and died for their Saviour.

Uganda. Dr. Stock in the *East and the West* tells the story of Uganda. Of its population—700,000—two-thirds are attached to the Anglican or the Roman Church—the latter claiming a majority. The other third is still Pagan with a small Mahommedan minority. The latest C.M.S. statistics are: Baptised members, 114,424; Catechumens, 13,805. There are 216 organised congregations who contributed in 1920 in Church offertories and collections £1,380. In commenting on the refusal of the Uganda Diocese to join the New Province, Dr. Stock says: "The incident suggests the importance of the full recognition on all sides of the fact that the Anglican Communion comprises Churchmen of different views and types. Attempts to 'level up' on one side are as fatal to union as attempts to 'level down' on another. The old Tudor and Stuart ideal of One Use are useless." He adds that the members of the Uganda Church certainly sympathise with the Kikuyu spirit.

Christ or Chaos? "The impalpable, indefinable weight of a Christless civilisation" is felt by many to be the greatest obstacle in the Mission Field. Western methods have been copied, civilisation of sorts progresses, but the motive power that will make it a blessing is absent. We have taught the natives something of the past, but we have not instilled into their minds the only means whereby what they have learned may become a blessing to them. In the conflict between civilisation without Christ and Missionary work new problems come to the front. Political ideals take the place of Christian claims, with the result that progress is frequently hampered by enthusiasms based on little understood Western customs. In fact one of our greatest dangers is that we have taught men how to organise on Christless lines for the attainment of ends that can only be good if Christ is with them. Chaos will inevitably result unless Christ is taught, and to-day every Missionary agency bemoans the lack of men and means.

India's Lepers. The Editor of the *Foreign Field*—one of the most attractive of Missionary publications—gives an account of Wesleyan work among the lepers of India. His first sight of a leper recalled how Francis d'Assisi first loathed lepers, and when he had learned Christ he embraced them. "Only one power could have wrought that change—the wondrous love of God." India has 150,000 lepers, and the Indian Government has stated that leper asylums always succeeded best when under the control of a Christian missionary. "This is a great testimonial to the goodness of the missionary effort, for it proves that those who work think of the bodies as well as of the souls of the stricken folk." The whole atmosphere of the asylum visited and described by the Editor is Christian. "Here in the very birthplace of Buddhism, the problem of suffering which Buddha sought in vain to solve is faced by the messengers of another faith, and the suffering lepers find refuge in another Name—the Name that is above every name." The burden of sin rolls away through faith in the Redeemer, and many of the lepers rejoice in the salvation of Christ. We are thankful to learn that after long years of research medical science is solving the difficulties that lie in the way of treating leprosy successfully.

Co-operation. From India and China we learn that Missionary effort has taken a new orientation. The Indian Church and the Chinese Church now are the aim of Missionaries and their converts. They recognise that they are one in Christ and the characteristics that add to the strength of the different Churches must become the possession of one great Church in both lands that will witness to the faith held in common institutions which were once denominational in their horizon outlook have now widened the horizon and see themselves co-operating with institutions from which they were once separated. Joint education of candidates for the ministry takes place, and it has been said by more than one leader "the missionaries have no hesitation about co-operation—it is you people at home who have all manners of hesitations and uncertainties." Events are moving so rapidly in many Mission areas that before we are aware of it, ecclesiastical changes will take place that will pledge the home Churches to sanction unity. It cannot well be otherwise in the presence of an overwhelming weight of non-Christian belief.

EVANGELICAL CHRISTENDOM.

The Duty of Standing Together. Many Missions stumbled into Educational policies. They were necessitated by the duty of training the children of converts and afterwards extended to non-Christian children. To-day in every land there is a cry for education. Two ideals are attracting attention. A Christless education and an education with Christ as the example of right living. Some lands have become convinced that even to educate children in a creed which its rulers have abandoned is essential for the creation of good citizens. Religion is seen to be something more than an extra in life. Christian missions have at this crisis to make up their minds that education must be intensively religious if it is to be of any permanent value. It must all centre upon the life of Christ as the ideal life and use His teaching as the ground of all its activity. Any one who has seen children learning to read in foreign lands with the Bible as the reading book cannot fail to have been impressed by the influence it possesses. Unless Missionary education be definitely Christian it may as well be abandoned. The Christian atmosphere cannot be maintained permanently in a school where Christian doctrine is not taught and the Christ life exalted.

The Simplicity of the Mission Field. A visitor to Dahomey writes: "The Lord's Supper, in which four Europeans, the African pastor, the evangelist, and the full Church members took part was rendered beautiful and impressive by its very simplicity and its primitive nature. No costly communion furniture adorned the tiny table. The wine was poured from an ordinary bottle, the paten was an ordinary china dish, the chalice an ordinary glass sugar basin. Yet we all knew and felt that where two or three are gathered together in His name He is in the midst." A Church of England clergyman on hearing of this experience recalled a similar scene in an Upper Room in a foreign land where a packing case acted as table and the ornaments were as primitive as in Dahomey. He too realised the presence of the Master which made the feast the Supper of the Lord. Surely it is good for us sometimes to be brought back to experiences which cannot but recall what happened in the Jerusalem Upper Room when the Lord Himself instituted the Holy Communion.

Buddhism and Christianity Buddhism is a religion of pessimism —Christianity is the religion of hope, Buddhism with its doctrine of Karma demands the uttermost farthing from those who have sinned. Christianity brings a man into the presence of God who freely forgives for the sake of His Son who died to save men from sin. As a writer in the *International Review of Missions* puts it: "The Karma hypothesis ignoring present day facts attempts to satisfy one of the ideals of the human mind. The law of redemptive sorrow, using all the complex data of psychological phenomena satisfies the totality of the aspirations of the human heart that bends to its sway." The Cross borne for us gives us the crown and poor humanity is not left the victim of an implacable and changeless law that works itself out inevitably in every individual. Is it not a duty to bring this hope to all those who are plunged in the gulf of Buddhistic despair?

Chinese Evangelism. Mr. Campbell N. Moody writes in the *International Review* a charming article on "A Chinese Village in Formosa." He tells us that the Chinese approach Christianity for reasons that are irrelevant, for the Gospel offers nothing that appears desirable to most of them. But others welcome it on account of its promises of deliverance from sin. They get what they seek and afterwards learn the inner message of the truth. "It will be seen that 'the Word of the Cross' cannot be a Gospel for minds that consider God too impersonal to pardon them. I am uncertain whether I am acquainted with any Chinese convert who at the beginning was ready for such a word." He shows how very difficult it is to win the minds of the Chinese to the acceptance of the Saviour, and says: "The Missionary who seeks to serve the Lord Jesus must sometimes wonder whether he would please Christ better by speaking less about Him." Nevertheless in spite of all difficulties we know that the power of the Cross is being felt by many thousands of Chinese who have come out of their deadness to spiritual joy and freedom in Christ Jesus.

Alliance Work in Spain. The World's Evangelical Alliance in Spain works with quiet persistence in favour of religious liberty. It has held many meetings in country villages and in one recent case found the local authorities rebellious against the Madrid and Provincial Government's permission to hold the meetings arranged. Spain is Spain, and one of its chief characteristics is the importance in their own eyes of the village mayors who believe that they are a law to themselves. This disappears slowly, and as long as it remains it will be a stumbling block in the path of those who endeavour to evangelise their fellow countrymen. We are sorry that the hopes entertained by Spanish Evangelicals of a change in the law that will grant them legal liberty are likely to be disappointed, but are thankful to learn that they are making the utmost use of the freedom they enjoy to spread the knowledge of the Saviour. The Evangelical Alliance is a power in Spain and is a strong bond of union among all Gospel workers.

ANNUAL REPORT

From April 1st, 1920, to March 31st, 1921,

of the

WORLD'S EVANGELICAL ALLIANCE

(British Organisation).

Presented and adopted at the Annual Ordinary General Meeting of Members held at 19, Russell Square, W.C.1, on Thursday, 19th May, 1921.

NEVER since the Reformation has there been so great a desire for Christian Reunion as exists at the present time. Last year the Lambeth Encyclical announced that Christian Unity was felt to be necessary in every part of the world. The great War had proved the unity of humanity in a way that was unexpected and the world saw that "when one member suffered the whole body suffered." If the world redeemed by Christ is shown to be one, although its inhabitants are separated into nations and divided up over Continents, is it not the duty of the Body of Christ to manifest to those for whom He died that it is one? The evils of our unhappy divisions were never seen to be as anti-Christian as now. The forces of evil must be fought and overcome and they can only be vanquished when the Church of Christ realises that under the leadership of the Captain of its Salvation it goes forward as one army with a common objective. It is one thing to see the weaknesses and sinfulness of the unchristian temper and the loss of effectiveness due to our divisions. It is another thing to provide a remedy for them.

THE LAMBETH CONFERENCE.

The Lambeth Conference assembled last July and propounded its scheme for Christian Reunion. The spirit which lies behind the scheme is more important than the detailed findings and resolutions of the Conference which have called forth criticism and have not been universally accepted even by those who most desire Unity. The Council thank God that a Conference of Anglican Bishops has acknowledged whole-heartedly the "spiritual reality" of non-Episcopal ministries and a grave difficulty has thus been removed from the path of those who seek true Christian Unity. What God has blessed and set His seal upon must be acknowledged as an agency of His Spirit, manifesting itself in the progress of His Kingdom. Never again can we hear remarks that gave pain when applied to servants of God who have been richly owned by Him. The spirit of fellowship has taken the place of critical detachment. "God wills fellowship" has been accepted by Lambeth as its central message and the Church of Christ recognising this prepares to consider the best means of attaining fellowship in Christ.

THE EVANGELICAL ALLIANCE AND REUNION.

For nearly seventy-five years the World's Evangelical Alliance has laboured ceaselessly through good and evil report to promote Christian Union and co-operation. It has successfully sought to establish these principles and to promote them throughout the world. Through its activities and influence at home and in the Mission Fields millions of Christian men and women, divided ecclesiastically, have felt their oneness in the Lord as they bowed before His throne. The way has been prepared by the Week of Prayer. Of this the Council have many and repeated grateful acknowledgments. Lambeth by Prayer sought a way to bind into one the scattered flock of Christ. The World's Evangelical Alliance has sought and seeks by Prayer and practical co-operation to give expression to the Christian Unity which already exists in the one Body which is the Church of Christ.

From the beginning of its three quarters of a century of active life the World's Evangelical Alliance has held that true and lasting unity can only be attained through the Holy Spirit and in attachment to revealed Truth maintained by those who love one another in Christ Jesus. Without love Truth is cold and barren—without Truth love cannot be permanent in its devotion to the highest end. Holding the Truth in love the servants of the Saviour are able to find in one another an underlying oneness that will remove perplexities and subordinate minor points. The World's Evangelical Alliance asks those who hold Christian Truth to show the Spirit of the Master by loving one another. It acknowledges that men of different temperaments see Truth from different angles, but the Truth they see in the Scriptures of Truth is one and the Lord they serve is one.

THE NEED FOR CHRISTIAN UNITY.

We cannot foretell the future of Christian Reunion. It is probable that the Lambeth plan of a common Ministry episcopally ordained will not receive support. In any case there is no reason for the Alliance to relax its energies or to cease its work. On its Councils are Episcopalians and non-Episcopalians who have learned to understand one another and to value each other's life and work as one in Christ Jesus. They labour cordially together without sacrificing distinctive views, because they know that in heart they are really one. The Alliance stands for unity in all that is necessary and for liberty in non-essentials. It believes that in the Providence of God it has an unexampled opportunity of leading men and women to understand one another and to combine their efforts to discover the true basis of Christian unity by praying together and by serving side by side the Master. Unattached to any one particular ecclesiastical scheme for attaining Reunion it maintains the Unity of the Spirit in the bond of peace and rejoices to see Churches and Christians alike recognising their oneness in Christ. The Christian world yearns for Unity—the World's Evangelical Alliance holds out the hand of fellowship to Episcopalian and non-Episcopalian. For if there is no distinction in its desire to embrace all who accept "One Lord, One Faith, One Baptism," and therefore it has a mission of special importance at the present crisis in ecclesiastical history.

In this spirit the Council presented an Address to the Lambeth Conference last July, assuring that august Assembly of their "high regard for the Church which our Lord has honoured so unmistakably in past centuries, and pledging ourselves to continue in prayer and supplication for an abundant blessing upon your labours." Following the statement from the Committee representing the Free Churches upon the scheme submitted by the Lambeth Conference the Council intend to issue a statement in response in the name of the World's Evangelical Alliance.

A CENTRAL ORGANISATION.

While the past year has witnessed this movement towards the reunion of Churches, in some aspects presenting hopefulness and definite achievement, in others grave difficulties, the World's Evangelical Alliance stands as a central organisation, representing a basis and centre of Christian Unity and co-operation truly world-wide in scope, Scriptural in principles, influential in action and expansive in aims. Without prejudice to the larger reunion, if it can be attained without the sacrifice of principles and practice inseparable from the evangelical and protestant heritage of the apostolic Church, it pursues its witness in courage and faith. The power of the Holy Spirit and the practice of Prayer can overcome human limitations and obstacles to manifested Unity in keeping with the mind and prayer of the Divine Head of the Church. The Alliance is constantly seeking to bring to bear upon all interested in Christian Reunion their duty to put first things first, and it is not without thankfulness that the Council have observed that one result of recent inter-Church conferences is a growing realisation of the need for re-affirmation of fundamental Christian Truth, and for return to the evangelistic spirit and enterprise which characterised the early Christian Church. The Alliance has been active in this connection, and is seeking further to develop plans for united evangelistic witness which is the great need of to-day.

FUNDAMENTAL TRUTHS.

Recent attacks, from various quarters, upon fundamental Christian Truths, and the faithfulness of the record of God's revelation to mankind contained in the Bible have led to a decision by the Council to convene in London and elsewhere a series of united meetings for the re-affirmation of fundamental Truths. For some months a special Sub-Committee have been reviewing the situation and collating evidence of the widespread anxiety created owing to the publicity given by the secular Press to utterances of prominent Christian ministers and others reflecting upon vital Christian Truths. The minds of many, especially young men and young women, have been confused and daunted by these utterances, so much so that it is feared many are being led to think that there is no certain message or assured Gospel upon which individual faith can rest. It is the duty of the Alliance to refute these attacks, and to encourage faith in the trustworthiness of the Bible records concerning Sin and Salvation. Arrangements have been completed and an invitation accepted for the first series of united meetings to take place in Westminister Congregational Church, Buckingham Gate, S.W., from June 20th to 22nd next. Arrangements are being made for similar meetings in the provinces in the autumn. Other practical issues are also receiving consideration by the Council.

LORD'S DAY OBSERVANCE.

In London as in the provinces the agitation for Sunday games in public parks has been diligently prosecuted, and has in some places met with success. In others the strong presentation of the views of Christian bodies and others has effectively stayed the movement. The agitation is not confined to secular influence. Speakers at the Church Congress at Southend last October advocated the extension to England of the Continental Sunday—an early Christian service and the remainder of the day available for games. The Alliance, now as heretofore, maintains that Sunday is the Lord's Day,

kept in obedience to command, and that the welfare of men and nations is bound up in its maintenance as a day of rest and worship, regular, united, and sustained. It is unashamed to avow this, and is prepared at all times to fight strenuously for the sanctity of the Lord's Day, irrespective of the opinion of Christian leaders, who in advocating its secularisation evidence one cause of the growing decline in Church attendance and the weakening of spiritual hold and influence upon the masses. The Council during the past year have consistently watched the progress of the agitation for Sunday games in parks or other public spaces, and have both privately and publicly exercised their influence against the proposal.

RELIGIOUS LIBERTY.

There has been no abatement of the attachment of the Alliance to the Protestant heritage which has so largely contributed to the great and proud position the British Empire holds among the nations. Religious Liberty, which is one of the foundation objects of the World's Evangelical Alliance, extends even to Roman Catholics, for whom toleration and respect are consistent with a determined Protestantism, subject to safeguards against the interference with British laws and liberties. Through the *Ne Temere* Decree their priests are encouraged to insult publicly, and in the grossest fashion, those married in accordance with British laws. The Alliance maintains vigilance in the operations of this insulting Decree throughout the British Empire, and the past year has afforded opportunities to follow up its earlier great united meetings of protest with literature and representations which have warned those in official positions and in all parts of the Empire, with good results. The Council record with thankfulness recent official decisions concerning the Decree in New Zealand and Canada which must have far-reaching effects in withstanding the interference and intolerance of a foreign power masquerading as a Christian Church. The decision of our Government to continue a special representative at the Vatican is to be deplored, and having regard to official assurances given during the War that the appointment, if desirable at all, was only temporary, the agitation for the withdrawal of the Envoy meets with the approval of the Council.

IRELAND.

The state of Ireland has engaged the sustained attention of the Council. During the past year a special and successful Day of Prayer for Ireland was arranged, when three largely attended united meetings were held at the Alliance House, addressed by Rev. J. C. Irwin and Rev. F. C. Gibson, both being delegates from the Irish Churches, able to present the situation as it calls for and demands the sympathies and prayers of fellow-Christians in England. The Council realise that the great need of Ireland is the Gospel of Christ. The hearts of all Christians must go out to their Irish brethren, particularly in the South and West, where they are surrounded by those who differ from them in faith and politics. The Alliance serves no political party or policy, its activities and sympathies have been and are being directed to the maintenance of religious freedom, and fervent prayer, that the sorrows of Ireland may be met and healed by North and South alike being permeated with and united by the love of God in Christ.

LEAGUE OF NATIONS.

Recognising the grand ideal represented by the League of Nations, and that if it is to be successful it must stand upon a spiritual basis, the Council summoned a united meeting at the Queen's Hall, W., during the month of July under the title "The League of Nations, a Call to Spiritual Forces." Lord Robert Cecil occupied the chair, other representative speakers being Sir Donald Maclean, K.B.E., M.P., Rev. Dr. W. T. Barber (President, Wesleyan Methodist Conference), and Rev. D. C. Macgregor (Moderator Presbyterian Assembly). The platform was an influential one, and the large attendance evidenced the realisation that the Christian Churches have an opportunity as well as a responsibility to apply the principles of Christianity to material forces, in the interests of peace, and international brotherhood and fellowship. The addresses were published and circulated to all parts of the world.

Other notable meetings were arranged during the year at the Queen's Hall. The largest Annual Meeting in the history of the Alliance took place on May 4th, when Sir Andrew Wingate, K.C.I.E. (Chairman of the Executive Council) occupied the Chair, the speakers being the Bishop of Uganda, Sadhu Sundar Singh and the General Secretary. Every part of the great Hall was filled when the proceedings commenced, the occasion constituting a memorable Seventy-fourth Anniversary. In June the subject of "Spiritism, a present Danger" attracted a large gathering.

"MAYFLOWER" CELEBRATION.

In October, a united celebration of the "Mayflower" Tercentenary was further arranged at the Queen's Hall, when Lord Charnwood presided and addresses were delivered by Revs. Canon T. Guy Rogers, M.C., Dr. J. Scott Lidgett, and M. E. Aubrey, M.A.

The importance of Anglo-American friendship and co-operation has been emphasised by the "Mayflower" celebrations, producing a deep and widespread wish to build up a community of mind and spirit which will enable the two great English-speaking nations of the earth to carry out a far-reaching and noble work in the interests of righteousness, peace, and

spiritual progress. The Council received from and have responded to a message from the Federal Council of the Churches of Christ in America, encouraging this relationship and combined enterprise in view of the world situation. They record with thankfulness also the visit to and safe return from America of one of the Hónorary Secretaries of the Alliance, Rev. R. C. Gillie, M.A., who advocated with notable results the closer union of the two nations.

Acting upon the custom of past years, the Council are issuing a special Call to Prayer for Christian Unity on Whit Sunday, May 15th, the Archbishop of York having kindly consented to prepare the same.

UNIVERSAL WEEK OF PRAYER.

The Universal Week of Prayer was observed during the first week of the New Year (1921) in every part of the civilised world. The meeting of the Lambeth Conference last July prompted the General Secretary to secure the added interest of a large number of Bishops from foreign and missionary dioceses who gladly signed the letter of invitation, enabling the Council to send forth the programme under signatures representing a maximum of united Christian influence. The Week of Prayer is a wholesome and powerful influence in the furtherance and maintenance of Christian Union. It provides not only a manifestation of Christian Unity, but is an indication of the pathway to Fellowship. Reports from many lands testify to the value and blessing of this branch of the work of the Alliance. This year the foreign reports particularly, accompanied in some instances by spontaneous thankofferings, contributed during the local meetings, evidence the appreciation and thanks of Churches and Christians as widely separated as New York and China, Cape Colony and Cairo, and London and Jerusalem.

In the Mission Fields the Week of Prayer unites all Missionary Bodies and Christians. It is observed in many parts, as in China, as a great festival of Prayer, the attendances at local meetings numbering in some cases a thousand, and even more. It is one of the great world Missionary forces, and the work it represents widens annually in every land. The Council have maintained their grants towards the translation and circulation of the programme in foreign languages and dialects. The past year has called for additional expenditure on this account, partly owing to the loss on exchange, and partly to the request for grants from countries of South Eastern Europe, where new conditions have enabled the circulation of the programme on a wider scale and to all the Evangelical Churches. Notable instances are Czecho-Slovakia, Armenia, Greece, and Turkey. The visit to England of Rev. C. G. Sparham, Secretary of the Advisory Council for China of the London Missionary Society, has enabled the Council to confer with Mr. Sparham and to complete arrangements through which the Chinese translation of the universal programme will in future, they hope, be effected through the China Continuation Committee, the expenses as heretofore being borne by the World's Evangelical Alliance, and the programme issued in its name. By a special resolution, a copy of which has been forwarded to the Conference of Missionary Societies, the Council have expressed their desire to associate the Alliance and particularly its annual Week of Prayer with other Continuation Committees of the World Missionary Conference in maintaining the comprehensive missionary co-operation and fellowship which they and the World's Evangelical Alliance have at heart.

MISSIONARY INTERESTS AND WORK.

The Missionary interests of the Alliance have been further developed, and the work of its Agents and representatives in foreign parts manifestly ordered of God during the past twelve months.

MALTA.

From Malta, where the Alliance employs two Agents, Mr. John Falzon and Mr. Maggi, encouraging reports have been maintained. The following extract from one of Mr. Falzon's reports evidences grounds for hope that the Malta Mission under the auspices of the Alliance has become established and presents a promising future. In each successive report from Malta, Mr. Falzon speaks of a new spirit of earnest inquiry among the Maltese, and of individuals accepting the message of the Gospel in its saving power.

> 'It is a true joy to know that in spite of the hard and daily persecutions, in spite of the devil's craftiness to hinder and bring to naught our evangelistic work, the Word, nevertheless, is spoken, explained, and received with gladness. The joy of evangelising compensates a hundred fold all the aversion, hatred, and persecution I am experiencing for Christ's sake. A good work, indeed, is being done here in Malta, a quiet work, but of great promise. Mr. Maggi, is also doing a good work by visiting and by distributing a good number of gospels and tracts. Mr. Camilleri has meetings in his own house almost every evening, and comes to my house, bringing others with him. There is undoubtedly a good future for Malta. It should in time be won for Christ. The very persecutions we are enjoying from the priests and others confirm our hopes and our vision. If we consider what has been done in a few years in this island on behalf of the Gospel we have indeed great reason for giving thanks to God, and solid ground

for hoping for a successful future. A true and real revolution is taking place in the island, and we should lift up our hearts to heaven and exclaim: 'This is the Lord's doing, it is marvellous in our eyes.' Pray, therefore, that we may have a strong faith; that Satan's stronghold may be overthrown: that the Holy Spirit may enable me to win many souls for Christ. Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."

Apart from this favourable outlook the situation is not without cause for concern. Satan is never more angry than when his kingdom is being attacked, and indications of special difficulty and persecution may usually be regarded as symptoms of spiritual forces penetrating with effect. The new Constitution for Malta is now *un fait accompli*, and it is to be hoped that the insertion of a clause providing for Religious Liberty for all classes and creeds on the Island will ensure the peaceable progress of Evangelical work, and ultimately issue in the formation of a Maltese Evangelical Church. As was to be expected the Clause referred to has been the subject during the past year of particular agitation by the Roman Catholic officials in Malta. By representations to the home Government and in the local public Press their efforts have been strained to maintain and to secure the addition to the draft Constitution of a statement that "the Roman Catholic religion is the established religion of Malta." The Council took steps to make the facts widely known through a letter on the subject, which was inserted in *The Times* and other newspapers. Representations being made to the Colonial Office the following reply was received:

"DOWNING STREET,

"SIR, *4th August*, 1920.

"I am directed by Viscount Milner to acknowledge the receipt of your letter of the 23rd of July, on the subject of religious liberty in Malta under the new Constitution, and to inform you that Section 55 of the draft Letters Patent, which deals with the question of Religion in the Colony, contains the following provisions:—

"'(1) All persons inhabiting the Colony shall have full liberty of conscience and the free exercise of their respective modes of religious worship.

'(2) No person shall be subjected to any disability or excluded from holding any office by reason of his religious profession.'

"No addition to, or alteration in, this Section of the draft is in contemplation.

"I am, Sir, Your obedient servant,

(Signed) H. J. READ."

"The General Secretary,

"World's Evangelical Alliance."

The Council made arrangements for the General Secretary to visit Malta during the month of April, thus meeting the wishes of local friends, and furthering their desire to encourage and assist in every way possible those who are seeking to evangelise the Maltese under circumstances of peculiar difficulty.

ESTHONIA AND RUSSIA.

The conditions in Russia have not so far yielded opportunity for anyone or any religious organisation to enter that country for the purpose of evangelisation. The Bolshevist régime continues its baneful grip upon the Russian peoples, which include Christians in bitter suffering, many of them known and honoured leaders in evangelical interests. To some of these it has been the privilege of the Alliance to minister in temporal as well as spiritual things. How long Russia will remain a closed country cannot be foreseen. Present indications favour a change in the situation. The Council have been in frequent communication with trusted spiritual leaders both in England and in parts of Russia, and the course of events is under constant review. It was a pleasure to welcome H.H. Prince Anatol Lieven, M.C., who arrived in England last March, and during a brief sojourn visited various centres in company with the General Secretary and addressed united meetings on the condition and needs of Russia.

Mr. Adam Podin arrived in London in July, accompanied by Mrs. Podin, and during a stay of seven months addressed many meetings arranged for him to tell the story of his experiences during the years of the War and to encourage prayer and support for his future work. Mr. and Mrs. Podin have now returned to their home in Esthonia, the first report from Mr. Podin (dated March 4th, 1921) follows:—

"I must exclaim with the ancient leader of Israel, Ezra. The hand of our God is upon all them for good that seek Him. Ezra 8, 22, as I look back on the way on which the dear Lord has led me and my stay in your ever blessed country of peace and plenty, stopping in my spirit on each of my resting places there, gazing on all the dear friends that were used of my heavenly Father to pass on some cup of sweet water to refresh me and my dear ones after long years of anxiety, deprivation and suffering. Now once more in my own home and field of labour I must say, The hand of our God, chap. 7, 9, 28, good hand has done all this. Looking back on my way I can only worship Him who has led me so wondrously and thank Him for His goodness to me and mine. My prayer is and will be that the same Lord who used you and others to refresh me will give you His reward according to His promises.

"You cannot think how glad were our poor brethren! Neither imagine how they

received us! I had scarcely sat down a half hour after our arrival, a telegram came to go next morning back to Reval as many ministers, Sunday School teachers, and our Board were anxious to hear all I had seen and heard. Then I started services in my own church and my dear wife meetings with women and Sunday School. The first Sunday she had already some seventy children, but they will increase as great many did not know we were home.

"I have so much to do that this has prevented me writing to you before. I send you two copies of our paper *Tee Viaia* in which you will find the programme printed for the 'Week of Prayer.' After inquiring from various places, Churches and Societies, the Week of Prayer has been attended as never before. In some places each night the places of worship have been packed neither there was any room for all. No wonder that I believe through these united meetings we will have such a time in our country as scarcely ever seen before. Revivals in so many places especially among the young people. All our itinerary missionaries tell the same story. Calls come to me from many places, Churches, villages, even theatres, where I had been preaching last year to go and tell them more of Jesus. From Palm Sunday till Easter Sunday we shall be preaching in several theatres where the people have arranged already and have asked us to serve in this. As we enjoy after so many years of persecution full religious liberty and who knows whether this is not the last call, last opportunity for us, so we will do our uttermost. I have had the pleasure already to lead some souls after my arrival to Jesus that were really transformed.

"Next week we have a course of Bible Studies near Hopsal in a country Baptist Church where some 70-100 ministers, young men and women, will join for two weeks in study and prayer. This will be a splendid opportunity to tell of goodness of our Lord. My subject will be 'Prayer' in various aspects.

"Once more I would express my heartiest thanks to you, the Council and all Christian friends for their love and patience with which you have borne and helped me during my long stay in your blessed country. Please remember us in your prayers, as we pray for you.

"My house is in a very poor condition. Steps have been taken and as soon as the needed material can be brought together it will be repaired. A. PODIN."

THE ALLIANCE HOUSE.

The Alliance House throughout the year has maintained its welcome to representatives of all home and foreign Missionary interests. It has been visited by numerous Christian workers from all parts of the world passing through or on furlough in England. The monthly Missionary Reunions have been largely attended and greatly appreciated representing united prayer for Missions and spreading information concerning the work of the Missionary Societies. Numerous other united meetings and conferences have also been held in the spacious reception rooms, the use of which has been granted to approved organisations requiring accommodation for annual and other meetings.

FOREIGN INTERESTS.

Other foreign interests of the Alliance—those related to Persecuted Christians, Religious Liberty, the aid of Churches and Christians witnessing for the Evangelical Faith in lands where such are often oppressed and menaced, and the promotion of international Christian friendship and fellowship, have throughout the year been actively pursued. The Council have given close and sustained attention to appeals and representations from many and widely separated centres. They have considered and sought to respond to numerous appeals for the help of the British Organisation in keeping with the resources of the Alliance, including communications from Czecho-Slovakia, Armenia, Korea, South America, Spain, Portugal, Transylvania, and other parts. They have received and have under consideration a request for a deputation to visit Australia and New Zealand, where local help towards the expenses has been intimated. They are also in communication with representatives with a view to a deputation at an early date visiting the Evangelical Churches of Czecho-Slovakia and Transylvania where there is a great awakening of evangelical interest following the upheaval and transformation of these and other countries of South Eastern Europe consequent upon the War. A proposal to establish a Bible School in these countries for the training of native evangelists has their warm approval, and it is their desire to render any possible support to the project in keeping with the new and vast field for missionary and evangelical activity which South Eastern Europe presents.

INTERNATIONAL CONFERENCE.

Thus far it has not proved possible to reassemble the representatives of the Alliance in International Conference, but the subject is under consideration, and it is hoped to arrange for a small preliminary Conference to meet in London, although the actual date cannot yet be stated.

Despite the anxieties of the past year during which the inevitable unrest in political, religious and social life, a legacy of the great War, has been so notable a feature, the work of the Alliance has been diligently prosecuted and

extended. The disturbed situation has called for and forth its powers and usefulness in directions which have demonstrated Divine guidance and oversight. The Alliance stands not in the wisdom of man but in the power of God, and the Council record in this Report their sense of the benefit and power of many prayers which have been and are being made in all parts of the world. So long as this on behalf of its work by members and others continues the anxious outlook may be cheerfully faced and all difficulties surmounted.

FINANCE.

A survey of home organisation calls for emphasis on the serious financial outlook, in which the World's Evangelical Alliance shares the anxieties of sister societies. The report of the auditors enables the year to close without debt, but not without a deficit on regular income and expenditure, which has to be met by demands upon the Emergency and Thanksgiving Fund. The Alliance possesses no endowments of any kind. The year which closed on March 31st last has proved one of great anxiety in regard to finance, and the future calls for the exercise of prayer and faith. The Council warmly thank those who have responded to their representations and appeals, which must continue unless and until the regular income of the Alliance is enlarged and substantiated. The two outstanding requirements, apart from which the beneficent work of the Alliance must inevitably suffer, are (*a*) an increase of income, and (*b*) the completion of the Emergency and Thanksgiving Fund of £25,000. They appeal to all Members and Subscribers, and to the wider Christian public, for sustained and increased support, and for immediate gifts towards the completion of the Emergency and Thanksgiving Fund. At home and abroad the opportunities and responsibilities of the Alliance, for essential and practical work, evangelical and evangelistic, and for which the Council have plans laid, claim a larger share of the Lord's money, and constitute a call of exceptional urgency upon the Lord's stewards.

IN MEMORIAM.

With deep regret the Council record the removal by death of many Members and other warm-hearted friends, some of whom had been attached to the Alliance for a very long period. Among these mention is made of Lord Polwarth, for fifty-six years a Member of the Council, and for forty-two years its honoured President. Lord Polwarth was the embodiment of the ideals of the Evangelical Alliance which he loved and served so long. Himself a member of the Church of Scotland, his heart and hospitality were devoted to the people of Christ in every Church and all lands.

Mr. John Wood, for fourteen years one of the Honorary Secretaries "a man greatly beloved," has also been called home. We mourn also the loss to earth of Mr. Wm. Baker, M.A., L.L.B., Chairman and Director of Dr. Barnardo's Homes; Mr. George Barbour of Bolesworth Castle; Sir Algernon Coote, Bt., a valued Vice-President; Dr. Eugene Cronin; Mr. W. Mann Cross; Mrs. Cundy; Lady Margaret Currie, Major-General C. Fitzgerald (Falmouth); Lord Guthrie (Edinburgh), a valued Vice-President; Mr. F. W. Lawrence (Bath); Sir G. W. Macalpine; Mr. W. H. McLaughlin (Belfast); Admiral MacLeod, C.V.O.; Miss Maynard; Sir Henry Ogle, Bt. (San Remo); Illmo Domingos; A. D. S. Oliviera; Lord Rossmore; Major-General Sir Chas. Scott, K.C.B.; Rev. J. G. Train (a valued member of the General Council); Lady Tritton; Sir J. K. Waddilove; Rev. Alexander Whyte, D.D., and Dr. David Yellowlees (Edinburgh).

ADDITIONS TO THE COUNCILS.

The following have consented to become Vice-Presidents of the Alliance: the Master of Kinnaird, Sir Percy Elly Bates, G.B.E., the Rt. Hon. Sir Arthur Griffith Boscawen, M.P., and Col. Sir Charles Cheers Wakefield, Bt.

The General Council has been strengthened through the acceptance of office by Mr. Robert Dibdin, Rev. S. W. Hughes, M.A., Rev. G. F. Irwin, B.D., Rev. Canon W. E. R. Morrow, M.A., and Rev. J. J. Summerhayes. In addition to joining the General Council the following have consented to serve on the Executive Council, Dr. John Douglas Adam, Canon F. C. Davies, M.A., Vicar of Reigate, Rev. H. Elvet Lewis, M.A., Rev. J. Chalmers Lyon, and Rev. the Hon. W. Talbot Rice, M.A.

Sir Andrew Wingate, K.C.I.E. has laid the Council and the Alliance under heavy debt for his devoted and wise services during the year as Chairman of the Executive Council, and special thanks are tendered to him for this and all his other services.

Thus God has sustained and blessed the work of another year, the seventy-fifth, the Anniversary of which calls for special thanksgiving in the spirit of the words "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake."

The World's Evangelical Alliance (British Organisation).

Incorporated, 1912.

Balance Sheet, 31st March, 1921.

LIABILITIES.	£ s. d.	£ s. d.
New Alliance House Fund.		
Balance 1st April, 1920	7,860 5 5	
Add: Excess Income over Expenditure	85 4 3	
		7,945 9 8
General Purposes Fund.		
Balance 1st April, 1920	3,423 18 11	
Add: Excess Income over Expenditure	63 4 4	
		3,487 3 3
R. C. HART-DYKE, *Hon. Treasurer.*		
R. C. GILLIE, *Hon. Secretary.*		
		£11,432 12 11

ASSETS.	£ s. d.	£ s. d.
New Alliance House Account.		
Purchase of Lease and amount paid on account of Equipment and furnishing 19, Russell Square	3,374 7 9	
*Investments at Cost.		
£1,980 Merchant Trust 4 per cent. Debenture Stock	2,016 13 4	
£2,500 Trust and Agency Co. of Australia Ltd. 4 per cent. Debenture Stock	2,500 0 0	
		7,889 0 4
General Purposes Account.		
*Investments at Cost.		
£520 Merchant Trust 4 per cent. Debenture Stock	500 0 0	
£352 3s. 6d. Bank of England Stock ...	810 0 0	
£526 6s. 3d. War Stock 1929-1947 ...	500 0 0	
£100 National War Bonds 1928 ...	100 0 0	
Cash on Deposit	1,000 0 0	
Cash at Bank	633 12 7	
		3,543 12 7
*The prices quoted in the Official Stock Exchange List of March 31st, 1921, are considerably lower than the cost of these Investments.		
		£11,432 12 11

AUDITORS' REPORT.

In accordance with the Provisions of Section 113 (Sub-Section 2) of the Companies (Consolidation) Act 1908, we report to the Members of the World's Evangelical Alliance (British Organisation) (Incorporated 1912) that we have audited the above Balance Sheet dated 31st March, 1921, and have obtained all the information and explanations we have required in reference thereto. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs, according to the best of our information and the explanations given us, and as shown by the Books of the Society.

19/21, Queen Victoria Street, London, E.C.4.
27th April, 1921.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

Receipts and Payments for the year ending 31st March, 1921.

RECEIPTS.	£ s. d.	£ s. d.
To Balance in hand of Treasurer, 1st April, 1920 :—		
General Account	747 4 1	
Thanksgiving Fund	766 14 10	
		1,513 18 11
„ Subscriptions, Donations and Thankofferings	2,972 5 7	
„ Dividends (including Income Tax recovered)	73 10 6	
„ Publications	40 18 7	
„ Emergency and Thanksgiving Fund ...	912 13 8	
„ Transfer from Emergency and Thanksgiving Fund	250 0 0	
		4,249 8 4
R. C. HART-DYKE, *Hon. Treasurer.*		
R. C. GILLIE, *Hon. Secretary.*		
		£5,763 7 3

PAYMENTS.	£ s. d.	£ s. d.
By Honoraria to Society's Foreign Agents, including Special Grants in Russia ...	486 3 10	
„ Universal Week of Prayer, including Grants to Foreign Branches	482 9 2	
„ Salaries, Wages and Gratuities	995 17 4	
„ Travelling and Deputation Expenses ...	64 16 8	
„ Stationery, Printing and Advertising ...	157 1 8	
„ Postage and Sundry Expenses	90 4 9	
„ Queen's Hall United Prayer Meeting, Annual and other Meetings	665 3 3	
„ Publications (including Evangelical Christendom)	612 12 4	
„ New Alliance House, contribution in respect of Ground Rent, Rates, Taxes, Caretaker, etc.	200 0 0	
„ Audit and Professional Advice	23 2 0	
„ Emergency and Thanksgiving Fund Postage and Advertising	58 13 0	
„ Transfer to General Fund from Emergency and Thanksgiving Fund	250 0 0	
„ Temporary Loan to New Alliance House Account from Emergency and Thanksgiving Fund	100 0 0	
		4,186 4 0
„ Balance :—		
Cash at Bank and in Hand—		
General Account	247 14 9	
Emergency and Thanksgiving Fund	1,329 8 6	
		1,577 3 3
		£5,763 7 3

We have compared the above Accounts with the Books and Vouchers relating thereto, and certify them to be correct. We have satisfied ourselves that on 31st March, 1921, the Society was possessed of the following Investments: £520 Merchant Trust, Limited, 4 per cent. Debenture Stock, £352 3s. 6d. Bank of England Stock, £526 6s. 3d. War Stock 1929/47, and £100 National War Bonds 1928.

19/21, Queen Victoria Street, London, E.C.4
27th April, 1921.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

The New Alliance House Account.

Receipts and Payments for the year ending 31st March, 1921.

RECEIPTS.	£ s. d.	£ s. d.
To Dividends (including Income Tax recovered)	193 0 0	
„ Transfer from General Fund in respect of Ground Rent, Rates, Taxes, Caretaker, etc.	200 0 0	
„ Rent of Offices	177 3 9	
„ Temporary Loan from Emergency and Thanksgiving Fund	100 0 0	
		670 3 9
R. C. HART-DYKE, *Hon. Treasurer*		
R. C. GILLIE, *Hon. Secretary.*		
		£670 3 9

PAYMENTS.	£ s. d.	£ s. d.
By Balance, overdrawn 1st April, 1920 ...		28 14 11
„ Ground Rent, Rates, Insurance, Electric Light, Wages and Sundry Expenses		584 19 6
„ Balance at Bank		56 9 4
		£670 3 9

We have compared the above Accounts with the Books and Vouchers relating thereto, and certify them to be correct. We have satisfied ourselves that on 31st March, 1921, the Society was possessed of the following Investments (which are specially earmarked to this account): £2,500 Trust and Agency Company of Australia, Limited, 4 per cent. Debenture Stock, and £1,980 Merchant Trust, Limited, 4 per cent. Debenture Stock.

19/21, Queen Victoria Street, London, E.C.4.
27th April, 1921.

J. & A. W. SULLY & Co., *Chartered Accountants. Auditors.*